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A  
CALL

TO

*Delaying Sinners:*

OR, THE

Danger of Delaying,

In Matters concerning our

SOULS.

Being the Substance of several  
Sermons, from Psal. 119. 60.

By THOMAS DOOLITTLE,  
Minister of the Gospel.

Ezek. 33. 11. Turn ye, turn ye from your evil  
Ways; for why will ye Die, O House of Israel?

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CALL

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# TO THE READER.

Courteous Reader,

**A**LTHOUGH there be no Christian living, but is sufficiently satisfied, and does very well know, that Repentance and Reconciliation to God, is the One Thing Necessary; and the Indispensible Duty of every Man and Woman that do desire to be Saved; Yet such has been, and more especially in this present Generation, is, the miserable Depravity of Human Nature, that we are too too apt to defer that till last, that ought to be our first and chiefest Care and Endeavour. To enforce and convince you of the Necessity of this great Duty, is the design of this Treatise; of which

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never was there greater need than  
Now; when Men are so far from  
making this their greatest Care and  
Concern, that they can hardly  
spare a Thought upon their Eternal  
Salvation. For the enforcing this  
most necessary Duty upon the Hearts  
and Minds of Christians, the follow-  
ing Sermons are very useful and ex-  
pedient. The Time and Opportunity  
of receiving Grace may easily be let  
slip; it is therefore the Duty of every  
Christian to lay hold upon the present  
Opportunity, and to accept of Grace,  
now, instantly, while Grace is to be  
had. The Learned Pharisees could not  
discern their Opportunity by dis-  
cerning the Signs of his Coming, as  
you have it in Mat. 19 at the Beginning.  
Neither could the Jews know their  
Opportunity, it was hidden from  
their Eyes, as you may read in Luke  
19. 42. Opportunity is hardly em-  
braced; therefore it becomes every wise  
Man

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Man to lay hold of her fore-top, and not let her pass, lest he hereafter sorely repent it. But who is the Wise Man? says Solomon, Eccl. 8. That is, how rarely is the Wise Man to be found: For the Wise Man, saith he, discerneth Time and Judgment. That is to say, he is able to discern, When things are to be done, and therefore it's rare to find such a Wise Man; in the Voyage to Heaven. it is hard to save our Tide: Not One of a Thousand, but lets it slip. The improving of this therefore, is a Man's greatest Wisdom, Deut. 32. 29. O that they were VVise, that they understood this, that they would consider their latter End. The VVise Man's Heart is said to be in his Right Hand; that is, the VV wisdom of his Heart teacheth him to manage his Affairs judiciously, and in season. That Man, who tho' he be never so Wise and Prudent in the World and Worldly things,

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things, yet if he hath not Wisdom to know the Season of Grace, he will be termed a Scripture-Fool, and will so appear to himself and others too, to all Eternity: And will it not (think you) cause the greatest Torment and Vexation imaginable to that Man, who when he comes to Dye, shall be compell'd to say, O never was I Wise, who was wise for every thing but to save my Soul? laying hold of the Present Opportunity, is that which facilitates every Action and Employment, making a Work come off smoothly, and with facility. The Gracious God, if we embrace an Opportunity, offereth to help us, and work with us. O the goodness of a Merciful God, that tho' he sets us so light and easy a Task, yet offers to work with us too! That Burthen is more light and easy, when two Persons assist in the carrying of it, than it would be upon the back of One. When the Boat has the Advantage both of Wind and Tide,

## To the Reader.

Tide, to carry it forward, it goes easily and pleasantly on. This is the Case of that Christian, who seasonably embraces the Offers of Grace and Mercy: He has the Assistance of the Holy Spirit, for the obtaining his desired Happiness. To lay hold of the present Opportunity, makes every Action look Beautiful: It makes all our Performances look with a lovely Aspect, and with a Grace, Eccl. 3. 11. He hath made every thing beautiful in its Time, &c. We all know, that Fruit gathered in Season is the pleasantest Fruit, and that a Word spoke in Season, is a Word upon Wheels. When the Season of obtaining Grace is past, our Endeavours are displeasing to God, as well as unprofitable to us: Nor is that all, for we are accountable for every Opportunity we let slip and neglect; for we are not only accountable for every Action we commit; but for the Time we do it in, Eccl. 11. 9. Rejoyce, O young Man in thy Youth,



## To the Reader.

and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou, that for all these things, God will bring thee to Judgment: *Where you see, he shall be not only judged for his Actions, but for the Time he has mispent.* O that every Christian would lay this seriously to Heart, and contemplate thus with himself, O Wretch that I am! *How many Holy Sabbaths have I profaned! And, How many Oaths have I sworn! How many Hundred times have I neglected Prayer to call upon God! How many times have I derided Godliness! How many Lies have I told! And if for every Idle Word you must give an Account, certainly for every Sermon, Sabbath and Ordinance, under which you have been idle, you shall not escape without a Reckoning.*

More-

## To the Reader.

Moreover, the neglecting of Opportunity, is the greatest Destroyer in the World. 'Tis not so much being Bad, as the delaying to be Good, that destroys the most. It is not flat Denials, but foolish Delayings, that ruins Christians, Eccles. 8. 6. Because to every purpose there is Time and Judgment; therefore the Misery of Man is great upon him. Few deny, but most delay to be saved.

We see, Opportunity is embraced by all Persons in their meanest Concerns; and shall not a Christian much more lay hold of all Opportunities for the Salvation of his Soul? Doth not the Husbandman observe his Seasons? The Merchant his? The Seaman his, &c. Yea, the very Workers of Iniquity observe Opportunities and Seasons, wherein they may best perform their Delights; and shall only the Precious Opportunities for  
the

## To the Reader.

*the good of our Souls being neglected? The Delaying in the Pursuit of Salvation, is a Delaying to be freed from the greatest Evil, (viz) the Wrath of God, Guilt, Damnation and Hell.*

*Wherefore, O Christians, let it be your great and immediate Care, to make your Peace between God and your own Souls. Neglect not the least Time, but even to Day, while it is called to Day, lay hold of, and embrace the Offers of Christ in the Gospel.*

*There are Thousands that have been the Servants of Sin all their Days; and tho' the Pains and Diseases of their Old Age convince them, that the Pleasures of Sin are but for a Season, yet they will remain constant and faithful to their Master's Service, and dye the Devil's Martyrs: They are so far from being weary of this worst of Slaveries, that their Lives then only begin*

## To the Reader

begin to be irksome to them when Sicknes  
or Age makes them incapable of taking  
that Pleasure in Sin they desire to do.  
And are Satan, and Sin better Masters  
than God and Holiness? The latter I  
am sure, even at present, are more good  
and kind to their Servants. In the  
keeping of God's Commandments,  
there is great Reward, saith the Psal-  
mist. For God desires not to be trust-  
ed at all, but that he will grant them so  
much in Hand as may out bid all the De-  
vils or Sin can bestow upon them.

But then if we look beyond this Life,  
and compare the infinite Difference of  
the one and others Period, one would  
think it impossible that the Devil and  
the Flesh should so far prevail upon Ra-  
tional Beings, as to detain them any  
longer with them. It needs not much de-  
liberation, whether Eternal Happiness  
or Eternal Misery be to be preferred;  
nothing but not believing of either can  
make



## To the Reader.

*make me Delay in his Choice. Consider that little time that is to come, and how much of that little, Eating, Drinking, Sleeping, and the Necessaries or Business of Life, will take from thee; and then judge, if thou thinkest thou shalt have more Time allowed thee than enough, to do the Work allotted thee. But if thou either disbelievest what is spoken in the Scripture, of another Life, or fanciest a very long Stay in this, saying in thy Heart, with the evil Servant, My Lord delayeth his Coming; no Wonder then if thou begin to smite thy Fellow Servants, and to Eat and Drink with the Drunken: But a Man must use great Violence to his own Understanding and Conscience, before he can arrive at such sottishness of Mind, and must think it very much his Interest to Dye like a Beast, before he can believe that he shall do so: But all Men under Gospel Revelation, [are so far under the Power*

## To the Reader.

Power of this Truth, A Life to come, that he cannot deny it, but his own fearful Apprehensions will give him the Lye. He looks out sometimes, mangle all his Ease and Security; and his is a fearful looking for of Judgment, and fiery Indignation; whilst the Man that hath taken hold of this Golden Opportunity, looks out also, but his is a looking for that Blessed Hope and the Glorious Appearance of the Great God and his Saviour. And can the Sinner imagine his own Day far off, when he beholds the most Youthful Age, or firmest state of Health cannot secure him from the Danger of it? There are a Thousand Accidents which we cannot foresee, and so not prevent, which may violently hurry us out of the World; the swallowing a Grape Stone, or the cutting of a Corn, have brought some Persons to their Grave; we may stumble into it at a Stone in the Street, or a Tile from

## To the Reader.

from a House may knock us down into it: The strongest Man may be conquer'd by a Fever in Three or Four Days, or an Apoplexy may dispatch him in so many Hours or Minutes: None can tell where, when, or by what Instruments he shall pass out of this Life: Which, if he consider, and also, that as the Tree falls, so it lies, there is no rectifying the Errors of our Life after our Death; but we shall for ever continue in the State we die in; we must needs be very careful that Death comes not on us unprepared. Solomon bids us, Whatsoever our Hand findeth to do, do it with all our Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither we go. Now if this Argument be pressing, as it is, that we ought therefore to lay hold of all Opportunities for our Souls while we live, because we can do nothing after we are dead; it may add to our

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## To the Reader.

*Seriouſneſs to think, that it is uncertain whether a few Days may put an End to our Life, and ſo to our working. 'Twill be ſad for the expiring Soul to ſay, Had I thought Death had been ſo near, I would have given more heed to God's Call to delaying Sinners, that I might have been prepared for it. And yet 'tis the common Cauſe of the greateſt part of Mankind to ſet their Laſt Day at too great a Diſtance from them.*

*To what hath been ſaid of the ſhortneſs of Life, I might add the ſuddenneſs of Chriſt's coming to Judgment; Yet a little while, and he that ſhall come, will come, and will not tarry. Now ſince the Apoſtle's Time 'tis above ſeventeen hundred Years, and therefore, at this Day, we may well reckon of a little while; indeed 'tis true, With God (as the Apoſtle expreſſeth it) a Thouſand Years are but as One Day; and therefore, tho' 'tis but a little while*  
*with*



## To the Reader.

with God till our Lord's Coming, yet according to Man's Computation of Time, it may be long, according to that of our Saviour, Shall not God avenge his own Elect? Tho' he bear with them long, I tell you, that he will avenge them speedily; but howsoever, the Term of (little while) may be interpreted, we have certain Tokens that his Coming cannot be far off: St. Paul would not have the Thessalonians be troubled, as if the Day of Christ were at hand; and the reason why it could not be so, he tells them, was, because that Day should not come, except there came a Falling away first, and that the Man of Sin were revealed, the Son of Perdition, whom Christ should destroy with the brightness of his Coming. Now I think there is no Christian doubts, but the Atheistical and Prophane Spirit that is now in the World, speaks him to be revealed, even that Spirit that rules in the Children of Disobedience.

It

## To the Reader.

It were Presumption to limit a Time, seeing, of that Day and Hour knows no Man; so as to determine positively and precisely when it shall be; but it were Fool-hardiness to be over-confident, that it may not be even in our Days; whensoever it is, it will certainly come unexpected of the greatest part of the VWorld, even as a Thief in the Night. Our Saviour's Parable of the Ten Virgins, may well instruct us what Influence this Day should have upon us; for when at Midnight the Bridegroom came, the VVise stumbled as well as the Foolish, but their Lamps were burning, being furnished with Oil, and therefore they went in with the Bridegroom to the Marriage; whereas the Foolish, whose Lamps were gone out, and their Oil spent, had the Door shut upon them; from whence he draws this Exhortation. Watch therefore, for you know neither the Day nor the Hour wherein the Son of

## To the Reader.

of Man cometh. They that shall be then alive, are like to have no notice of it, nor shall they have any time to do any thing towards their own Salvation, for they shall be changed in a Moment in the twinkling of an Eye, at the last Trump. Alas for the fruitless Wishes, the Delaying Sinner shall then make, that he had wrought while it was Day; for now he sees an Everlasting Night approaching, where he cannot work, but is to receive the Reward of his Sloth. Many times was he called to by the Watchman to awake out of Sleep; but he was still for a little more Slumber; and now that the Last Trumpet gives the Alarm, he is rous'd indeed out of his Sleep; but before he can bethink himself what to do, being fill'd with Horror and Despair, he is call'd upon to give an Account what he hath done: The Surprise amazeth, and puts him even beside himself, so that he calls to the Moun-

## To the Reader.

Mountains to hide him, as if they had Ears to hear, or Hearts to pity him; and the Stones less Rocky than his own Heart, that would never relent at the most earnest beseechings of God by the Ministers of his Word, and their Calls to Delaying Sinners. *Alas!* now the Sinner is so much diverted and taken up with other Lovers, that the Loves of a Saviour are not constraining nor his Mercies winning; but then his Greatness will affright, his Terror take hold, and his Justice seize the Sinners.

To prevent this state of the Ungodly and Impenitent, is the end of the ensuing Sermons, which have the Unhappiness to want the Author's own Polishing; for which cause it is but Justice, that what Mistakes are found in them, may not be laid at the Author's Door, he being altogether ignorant of their Publishing; yet they were taken (as I am informed) by the Pen of a ready Writer, and



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and One much acquainted with the Author's Preaching; and truly this just Testimony cannot be denied them, the Spirit and Lineaments of that worthy Person, whose Name they bear in the Title is found upon them. A Person whose Name needs no Encomiums, having so many Immortal Tombs in the Hearts of many of his Hearers, upon whom his Ministry hath made such Impressions, as doubtless will abide with him for ever, and carry the Blest Effects into the other World.

Reader, I shall not detain thee longer in the Porch, but only make these few Requests to thee: That thou wouldst read this small Call over seriously, and with Deliberation, and when thou hast done seriously examine thy own Heart, and see if these things concern not thee. And that if you have any in your Family that need an awakening Call, that you would read either this, or some other good Book to them: That you  
make

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*make a due Care and Conscience of reading the Holy Scriptures; of Prayer both Publick and Private; of Hearing the Word, and all other Ordinances commanded by God in the Holy Scriptures. But above all, neglect not to get a Saving Interest in Christ, concluding with this Scripture, Ezek. 33. 11. Say unto them, as I live, saith the Lord God, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way and Live. Turn ye, turn ye from your Evil Way; for why will ye Dye, O House of Israel.*

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# CALL

TO

## Delaying Sinners.

PSALM CXIX: Verse. 60.

*I made haste, and delayed not to keep  
thy Commandments.*

**T**O shew you the Coherence of  
these Words with those that go  
before, I shall lay before you  
these Six Things worthy of  
your Imitation, which will bring us with  
haste unto the Text.

B

I. You



1. You have the wise Choice that *David* made of God to be his Portion, *Vers. 57. Thou art my Portion, O Lord.* Some chuse the World for their Portion: Some chuse their Pleasures for their Portion; but alas these are but beggarly Portions: Well, says David, let others make Choice of what they will, I'll chuse the blessed God for my Portion: I know that God will be a suitable Portion, a durable Portion, a sufficient and satisfying Portion unto me. And here he makes his Appeal unto God, and says, *O Lord, thou art my Portion.*

2. You have *David's* fixed Resolution upon this Choice, what he was resolved to do; *I have said that I will keep thy Word,* in the same Verse.

3. You have *David's* Supplication, his earnest Prayer to God, that he might be enabled to perform his Resolution, *v. 58. I intreated thy Favour with my whole Heart; be merciful unto me according to thy Word;* therefore now, upon my Knees, I beg thy Grace, that I may perform thy Word. He had resolved that he would keep the Word of God, and therefore he prays, that God would help him to keep his Word.

4. You have *David's* serious Reflection upon his Ways, and upon his Walkings

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ings, *Vers. 49. I thought on my Ways.* How few scarce do so much as seriously think on their Ways, what they are doing, and whither they are going? You think of the World, and you think of your Sins, so as to gratifie your Lust; But when do you seriously think of your Way, in order to your turning to God?

5. You have *David's* Resolution after he had thought upon his Ways: *I will keep thy Word.* I did wander, but I will not go on in my sin any longer; *I thought on my Ways, and turned, my Feet unto thy Testimony.*

6. You have *David's* putting in Practice what before he did resolve; as in the Text, *I made haste, and delayed not to keep thy Commandments.*

Some Men do not so much as resolve; some resolve, but do not pray; some do pray, but they do not consider before and after Prayer, whether they have walked in the ways of God or no; some do consider, but they do not turn; some do purpose to turn, but they do delay; But here is a Copy for you all to write after: *I delayed not to keep, &c.* And so we are to come to the Text. The Words are plain and easie. The Doctrine, that I would speak unto from them, is this;

B 2

That

That what the Blessed and Eternal God  
 Commands us to do, is to be done with all  
 Possible Speed, with all Haste, without  
 Delay.

O that you could say as David did, I  
 have made haste, and have not delayed to  
 keep thy Commandments! Sirs, there is no  
 room for delaying and trifling in the Mat-  
 ters of your God, and in the Concerns of  
 your Souls. Sirs, if any thing in the World  
 requires Haste, this does. I will give you  
 Four or Five Instances, and I wish that  
 every One may take it as a Copy to write  
 after.

The First is the Instance of *Abraham*,  
*Gen.* 18. from the second Verse to the  
 Eighth. There came Three Men to *Abra-*  
*ham*, that is, Three Angels in the Shape of  
 Men, One of which was an increated An-  
 gel, the Blessed Son of God. They came  
 to *Abraham*, and *Abraham* made haste to  
 give Entertainment unto them, Verse 2.  
 When he saw them he ran to meet them, v.  
 6. *Abraham* hastened into the Tent of *Sarah*,  
 and said, Make ready quickly. Sirs, it's  
*Jesus Christ* that is Preached unto you,  
 that is offered unto you in the Gospel.  
 Oh, where is the Man that runs to meet  
 with

## Delaying Sinners.

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with the Blessed Christ! Oh! Who is it that speaks unto him, and says, *Make ready, O my Soul, make ready quickly, and give the best Room in thy Heart, for this is Christ that now stands knocking at the Door of thy Heart.*

2. I would allude to the Practise of the *Israelites*, That Night they went out of *Egypt*, *Exod. 12. 11. 12. Ye shall eat it in haste; it is the Lord's Passover.* This is a Figure of poor Sinners, being delivered by Christ out of worse than *Egyptian* Bondage. Hast thou lived in thy Bondage state so long, and God Commands Thee to come out, and wilt thou not make haste? *Exod. 12, 33.* The *Ægyptians* urged the People to send them out of the Land in haste, for say they, *We be all dead Men.* So say I, Sirs make hast and get out of your Bondage state, or else you will be so many *dead Men*: Mark my Words, you will be so many *dammned Souls.* *Luke 2* from the 8, to the 17 *verse.* There, when they heard of Christ, that a Saviour was born, that a Redeemer was come into the World, say they, Where is he? and when they were told, they made haste, and came and found our Saviour, and *Mary* his Mother in a Manger, *Ners. 16.*

B 3

3. The



3. The 3d is that of *Zaccheus*, who, when our Saviour was passing by, ran up, and climb'd upon the Tree to see him; our Saviour looked up to him, and said *Zaccheus, make haste and come down, for this Day I must Abide at thy House:*

And what did *Zaccheus* do? Did he linger, and say, Hereafter it will be time enough? No; he made haste and came down, and receiv'd him joyfully.

4. A 4th Instance is *Mary*; who, when she heard that *Jesus* was nigh, *John* 11. 28, 29. as soon as she heard that *Christ* was come, and that he called for her, arose quickly and came to him: But alas, the Poor Ministers of *Christ*, they come one Day after another to you, saying, Sirs, the Master is come, the Saviour of Souls is come, he alone that can Redeem you from Hell is come, and he calls for you; but one delays, and another loyers: A Third, a Twentieth, a Hundredth, they make nothing of all this but Delay.

Upon this Subject shall be seen some Reasons; then the Application; but the Whole shall be to urge you to make Speed and Haste to come to *Christ*. Here I shall give you Five or Six Reasons, why you should make all possible Speed.

I. The

1. The things, that God does command you to do, and set about, require all possible Speed, that they should be set upon in haste without delay. Beloved hearers, Do you think the great Eternal God speaks to you about Toys and Trifles? Surely you think that they are no better, when you linger and loyter One Sabbath after another, One Month after another, from Year to Year; you put off the Work that God commands you to do, when there is Nothing in this World that does so much concern you to do quickly, and with Haste and with Speed. Let me entreat you, and beseech you, for God's sake seriously to weigh what are the Commands of the Glorious God upon you; then tell me if they do not require all possible Speed: Here are Six Things under this Head.

(1.) The dreadful God commands thee, Sinner, to repent of thy Sin, and tell *thee*, *Thou art damned if thou dost not*. And wilt thou still delay and loyter, and linger, and not make haste? Beloved Hearers, you will find it true, That except ye repent, and that soon too, your Souls will be damned. Now consider, Sinner, Must thy Soul be for ever Damned and

be tormented in *the Lake of burning Brimstone*, and that for ever, except thou Repent; And wilt thou yet delay? Wilt thou not make to repent, and that to Day? Ah Sirs, Is here room for dallying, to put off this Work of Repentance, Commanded you by God? To put it off the other Year still, and the other Month still, when the Blessed God assures thee, that if thou diest without Repentance, thou art lost for ever. Shall not the Gate of Heaven be shut against thy Soul when thou diest, except thou repent, whilst thou livest; yet wilt thou linger? Turn and see what Christ says, Luke 13. 3. *Except you Repent, ye shall all likewise perish*, Do not think that Christ speaks unadvisedly; for he says again, *Vers. 5. Except ye Repent, ye shall surely perish*.

2. Thou art commanded by God to make thy Peace with him. This Work lies upon thy *Hand*, and is yet undone by many of you. And will you still delay? Will you not make haste, when it is to make your Peace with God? Oh! do it quickly, with all possible Speed: For if thou dost not make thy Peace with God quickly, God and thy Soul will be Enemies for ever. Thou wast born an Enemy

*Delaying Sinners.*

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to God, and if thou dost not make haste to make thy Peace with God, thou wilt die an Enemy to God. O methinks, if you did believe these Words, as you will shortly find them true, you would *delay* no longer; but would now make haste to make your Peace with God. Poor Sinner! How canst thou sleep, and eat, and drink in Peace, whilst thy Peace is not yet made with thy God? What dost thou think, thou Poor delaying Trifler? Canst thou make thy *Party good with God*? Canst thou resist Almighty Power? Was there ever a Man since the Creation that did *Harden his Heart against God and prosper*? And dost thou think that thou canst do more than all the Men since the World was Created could ever do? Come, I will give thee a *Character*, if thou canst stand forth, and buckle on thy *Armour*; Rouse up thy self, and play the Man. If God afflict thee, do not flinch, do not crouch unto him, and take thy Bed. If God afflict thee with the Gout, Stone, or Cholicke, or if thou be sick at the Heart, do not cry out. What? a stout hearted Sinner cry out, when God does but lay his Finger upon thee? When God shall Commillion thee to the Grave, say, Lord, I

B 5

will



will not die ! And make thy Words good if thou canst. When God shall Sentence thee to Hell, say, Lord, I will not be Damned ; and make thy Words good if thou canst : When God gives Devils a Commission to drag thee to Hell, say to God and Devils, that thou wilt not go. Ah, *Poor Sinner !* Wilt thou thus stand it out against this God, that can turn thee into *Hell*, and into *Torments* ; And will you yet delay, and not make haste to make your Peace with God ! Rather take Advice of Christ, Luke 14. 31, 32. *What King goeth to make War against another King, and sitteth not down first and consulteth, whether with Ten Thousand he is able to meet him that cometh against him with Twenty Thousand ?* Ah, so do you, Sirs ! Consider, whether you are able to stand with Almighty Strength ! And if you are not, send up your Prayers to Heaven, and desire that *God would be at Peace with you.*

3. This Work lies upon thy Hand, to get the Pardon of thy Sins : To get off the Guilt that lies upon thy Soul. And this requires Haste ; quickly, Sirs, or not at all. Art thou not a Sinner ? Hast not thou a Multitude of Sins ? And are not thy Sins *hainous* ; Art not thou guilty of many Sins

of

## Delaying Sinners.

11

of *Omission*? Hast thou been always wont to pray? Would to God thou hadst. Have you always been wont to walk Close with God? *I wish you had.* Oh, what have you omitted to do that God has commanded you? Are not you guilty of many Sins of Commission, that God did charge thee upon Pain of Death not to do? Say, *yea*, or *no*; if thou sayst *no*, thy very Tongue will prove thee a *Liar*. O then make haste to *Christ*! Besides, art thou not guilty of great and heinous Sins? Hast not thou sinned against Knowledge and Conscience? Against *Law* and *Gospel*? Hast not thou sinned against the Mercy and Patience of God? How many Oaths hast thou sworn? How many times hast thou been Drunk? How many *Sabbaths* mispent? How many *Sermons* slighted? Sinner, tell me, Canst thou hear the Punishment that God will inflict upon thee for these Sins, except thou wilt speedily return to God? O Sirs, I wonder at my Heart, I wonder how you can sleep all Night and not dream of Hell? How sleep so securely, and not dream of being Damned, when you lye down with the Guilt of so many Sins upon your Souls, and not One Pardon'd, not one Forgiven? I wonder how

how thou canst *Drink and Sport*, and be at so many merry Bouts, when thy Sins are not yet forgiven thee!

(4.) The Eternal God commands thee, upon Pain of Damnation to hasten unto Christ, to come away unto Christ, and receive him upon the Gospel Terms: And doth not this require haste? Is here room, Sirs, for delaying? For God's sake, Sirs, consider, you are Damned if you do not believe on Christ; Yet will you delay and stand trifling with the Eternal God, whether you shall believe or not? 1 *John* 3. 23. *And this is his Commandments, that we shall believe on the Name of the Son of God.* Oh, why do you not make haste, and not delay to do this Command of God? See how strictly God Charges this upon your Souls, that if you believe not, you must be Damned; *Mark* 16. 16. Is here any room for Trifling? Is here any time to delay? Whilst thou art in Danger of Damnation, as long as thou dost not believe! The Wrath of God abideth on thee, whilst thou dost not belive in Jesus Christ, *John* 3. 36. *But he that believeth not, the Wrath of God abideth on him.* And, Is this a Case to be delaying in! Sinner, what tho'

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13

tho' thou hast Riches, if thou hast not Christ: What tho' thou hast made haste to get an Estate? What is this without Christ? What is this without Sanctifying Grace? What if thou hast all the Pleasures that the World can afford? If thou hast all that Heart can wish, if thou hast not Christ, thou art miserable. Sinner, remember it is not *Riches*, but *Christ* that must save and keep thee out of Hell! Without Christ no Peace! Without Christ no Pardon! Without Christ no Escaping the *Damnation of Hell*! Without Christ no Entering into *Heaven*! And wilt thou yet delay?

(5.) Thou hast Death and Judgment to prepare for, and does not this require haste? Wilt thou yet dally, and delay, and not with all possible *Speed* endeavour to be found in careful Preparation for Death and Judgment? Tell me, Sirs, are you prepared to Die? If Death should seize you this ensuing Night, are you prepared to Die? How many of you if you were now upon sick Beds, Conscience would tell you, As yet you are not prepared to Die! No; What and yet sit still? Oh what ails thee, *Sinner*? what, dost thou not see that thou art so near to

an-



another World! Art thou prepared to leave this World, yet didst never repent of thy Sins? Art thou prepared to Die, and go down to thy Grave, yet never didst heartily beg of Christ for Grace? Art thou prepared to Die whilst thou art in the Gall of Bitterness, and Bond of Iniquity? Whilst a Stranger to God, and Christ, and Grace, thou art not fit to die. What, and wilt thou yet sit still, as if past all Danger? Or else canst thou put away the Stroke of Death by Force? O that you would see what Reason there is to make haste and not delay, 2 Pet. 3. 12. *Looking for and hastening to the coming of the Day of the Lord:* Mark, you should be hastening for the Coming of the Day of the Lord. Do you hasten for the Coming of the Day? Will you sit still and not make your Peace with God? The Day of Reckoning is coming, and all things will be set straight betwixt God and your Souls; and will you delay, and not make haste?

(6.) And lastly, Thou art yet uncertain whether thou shalt be damned or saved: And does not this require all possible Speed? Does not this call for all the Haste that thou canst make to get an Assurance

of

## Delaying Sinners.

15

of the Love of God, and of Salvation after Death? How soon you may be upon a Death Bed, you cannot tell. Now suppose thou wast a dying, think, *O I must bid Farewel to all my Friends! I must take my Leave of my Husband, or Wife, of Children, Friends, and Neighbours: I must die! but whither I go next, I cannot tell! There are but Two Places to receive Souls after Death, Heaven and Hell, but which of these my Soul must be in, I do not know. No! not know, Sinner! and sit still and yet delay, when the Blessed God has commanded thee to all Diligence to make thy Calling and Election sure? Is it thy Diligence, not so much as to go about it one Year after another? Is this thy Diligence that thou usest? Put this Question to thy Soul, What will become of it when thou leavest this World? For God's sake arise, make haste, Sinner, make haste, lest thou be shut out of this Kingdom, which thou takest no care to make sure of.*

That is the first Reason or General Head, why the Command of God should be set about with all speed without delay.

2. Make haste Sirs, make haste, delay no longer, for all the Time that is before you is little enough for you to do what God

God commands you. He that begins his Obedience to God's Command soonest, or at least in his Youth, will have Time little enough to do what God commands: You that are in Years, if you had begun this Work as soon as you began to understand Things, you would have found Work enough to have done, if so be, you had a Thousand Years to live in this World; but being you have but a little time to live, must not this little time be little enough for you to do the Work that God sent you in the World to do? Have you One Day to spare, or One Hour to spare? Oh, how many of this World do spend their time so, as if they had time too much, and work too little! When, God, knows, your time is of the least.

There are these Five things more under this second Head, which will incite you to make haste; to delay not one Hour longer. O could I but prevail, but with one Sinner resolvedly to go home, and to say, *I will delay no longer: I will make haste to keep the Commandments of my God:* Consider therefore,

(1.) Thou hast a great Work to do, and therefore shouldst not lose one Minute of Time for the doing of it. Thou hast many a

strong

strong Lust to overcome : Many a Temptation to resist ; Many Duties to perform : Thou hast the Knowledge of God and Christ to get, and of thy own Heart, the Knowledge of thy State now, and of thy State hereafter : Many a Prayer to make, Many an Hour to be spent in searching of thy Heart, and trying of thy State. And is not all the time that thou hast before thee, if thou begin to Day, little enough to do this great Work, that God lays upon thee to do ?

2. The Work enjoined by God, it is difficult Work, and hard Work too : The more difficult your Work is, if you be wise, the more time you will take for the doing of it. Is not to set thy Heart and thy Love upon God, to love him above all, and to please him before all ? Is not, think you, this Hard and Difficult Work, when the Heart of a Sinner naturally loves any thing better than God : To have thy Will to bow to Christ, and submit to Christ, and accept of Christ, when it is rebellious and stubborn ; 's not this hard Work ? To change thy Heart, to break thy hard and stony Heart, to reform thy Life ; Is not this hard and difficult Work ? And all commended by God.



God. If this Work be not hard, why is it not done? If it be hard why do you not go about it? Consider then that it is difficult Work that you have to do.

3. The Work that you have to do, in order to another World, it is necessary Work: It is a Work that must be done, or thy *Soul* will be undone, and that for ever. And wilt thou yet delay, and wilt thou yet stand dallying, and putting it off, whether thou hadst best do it or not! If the Work were indifferent, whether to be done, or left undone, I could not blame you for making no more Haste; but this is not the Case; this is more necessary than *Food*, when thou art an hungry; more necessary than *Physick*, when thou art Sick. Beloved People, you must be holy, or you must never see God, but to your Eternal Terror; you must refrain from Sin, or burn in Hell! you must repent, or you cannot be saved; so great a Necessity there is for the doing of the Work, that God Commands you to do: Is it an indifferent thing, whether thou escape the Damnation of Hell, or not? If not, behold *Holiness* is the way to *Heaven*! *Faith* in *Christ* is the way to *Heaven*! This must be done, or thy *Soul* must not be saved.

saved. Sirs, if there be any Business in this World that lies upon our Hands that is necessary to be done, this is it,

4. This Work that God Commands you to do, it is a Soul Work: And I am sure that *Soul Work* should not be delayed: *Soul Work* should be done with all possible Speed. O that you would resolve and say, *It is my Soul that must be Damned or Saved; therefore I will make haste!* It is my Soul that must go to *Heaven or Hell*, therefore I will make haste to look after the *Salvation of my Soul*. Thou hast but one Soul, one only Soul. Wilt thou make haste to feed thy Body, when hungry? Wilt thou make haste to quench thy Thirst, when dry? And send for a Physician, when in danger of Death, and to cry out to those about thee, O stay not, make haste, bring him away quickly, and yet in the mean while never think of thy Soul? Is thy Soul far the better? Wilt thou take care to feed and cloath thy Body, and delay the getting an Interest in Christ to save thy Soul? Why so careful for a Dying Body, that within a little while shall be nothing but a Lump of lifeless Dust? Do not you know that e're long Men shall carry

carry your Bodies on their Shoulders to the Grave, and lay them in the Dust, to have them rotten? What! will you take such care to make Provision for a corruptible Body, and yet neglect your Souls? What mean you, Sirs! What mean you! What ails Men, that they dally thus with themselves; Are they besides their Wits!

(5.) And lastly, if you think nothing that has been said is worth regarding, yet I pray consider the Work that God commands you to mind in this World; it is a Work for Eternity! And wilt thou put it off for another Year, Month, or Week? Do you think, Sirs, that a short *Life* upon *Earth* is not time little enough to prepare for an Eternal Life, for an *Endless* Eternity? Is a few Years too much to be spent with all Diligence, that thou mayest be ready for an Everlasting State, to which thou art a hastening? Beloved Hearers, you and I are all before God this Day, but how soon we may be in an *unalterable* Estate is unknown to us; you are now in *Time*, to morrow you may be in *Eternity*, you may be in an Everlasting State! What, and yet make no more haste; Death is at your Back, *Heaven* and *Hell* before

## *Delaying Sinners.*

21

before you, what ! and yet delay ! What ! At the Brink of an *Everlasting State*, and make no more *haste* to do what God has *Commanded* thee ! Remember Man, remember, it is *Heaven* that must be *Lost* or *Won* for ever ! It is *Eternal Joy*, that thou must have, or go without, whenever you shall leave this World ! It is *Everlasting Torments*, or *Everlasting Blessedness*, that you must enter into, when you leave this World ! Yet will you not make *haste* to do that Work, that God Commands you to do ? Arise Sinner, in the Name of God, awake, be up and doing, as thou lovest thy Soul : Make *haste*, Sinner, make *haste*, begin to Day, before to Morrow : Begin this Hour before the next, to do the Work that God Commands thee, for all the time that is before thee, is little enough to do it in.

I. This Work, Sirs, that God Commands you to do, must be now done, or never. What, and yet sit still, and yet dally ! It must be now or never. Sirs, if you will Repent, you must now Repent, or never to any Purpose ; if you will make your Peace with God, it must be done now, or never ! God has set us  
in



in this World to make Preparation for another; God has set us in this Life that we may make ready for another. We are in this World upon Tryal, and according as we behave our selves, and mind our Work, or let it alone, so it must be with us for ever. This World is the Place, this Life the Time, when Work for Heaven must be done, or never be done. *Whatsoever thy Hand findeth to do, do it with thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest, Eccles. 9. 10.* O that every Trifler in the matters of his God, and of his Soul, would write that Verse upon his Chambe Door; in which you may mind these Three things, viz.

*First*, It is plainly said, that thou art going to thy Grave: Thou art upon thy Journey to thy Grave: Thou art upon thy Way to the Dust: Whether thou art sleeping or waking, thou art going to thy Grave: Whether working or playing, thou art going to thy Grave; Whether, drinking or sporting, thou art going to thy Grave: In this Journey thou never standest still: The Child is going to it's Grave, as soon as it is born.

2. In the Grave there is no Work to be done, no Preaching there, nor no Means nor Helps there. Of which more hereafter.

3. Therefore it follows, that what now thou hast to do, it should be done with all thy Might, and with all Haste, and possible Speed. What thou hast in thy Hand to do, do it with all thy Mig<sup>t</sup>; for there is no Work to do in the Grave, to which thou art a going. Jesus Christ did work the more because his Time was but short, *I must work the Work of him that sent me, whilst it is Day: For the Night cometh wherein no Man can work.* Behold, your Day is passing away! The Night is coming on! O do you Work whilst the Day lasts, for when the Night cometh no Man can work. You must repent savingly now or never! You must believe on Christ now, or never! You must be made holy and become the Children of God now, or never! O, methinks these Words, *Now, or Never*, should Alarm the most Drowsie Sinner! But to set home this *that what God commands must be done Now, or Never*, I shall lay before you these Seven things.

1. After Death there shall be no Offers of Mercy, nor tenders of Pardon to all Eternity, therefore now, or never. You must now do what God Commands, or not at all. Now God he calls, and Christ he calls, and the Spirit he calls, and Ministers they call, *That thou wouldest leave thy Sin*: But if thou stop thine Ears, and harden thy Heart till Death, after Death none of these shall call to thee for evermore! God did never send to Damned Souls; What say you now, will you accept of Mercy now, will you have a Saviour now, and hearken to God now? No, God never took this Course as yet, and God will never do it.

2. After Death there is no Repentance nor Believing; therefore this must be done now or never, When Death hath shut thine Eyes, and separated thy Soul from thy Body, if thou diest an Unbeliever, thou never afterwards shalt have Faith. If thou diest Impenitent, thou never afterwards shalt repent. Possibly Damned Souls may Repent in Hell, that they did not Repent upon Earth; but Repentance in Hell, is but the Aggravation of their Misery, it being Fruitless Repentance. What think you, will they

they that would never be good whilst they lived, be good in Hell ! It is true, there are many Sins that Men commit on Earth, that they shall not commit in Hell ; The Drunkard there shall be no more drunk : The Gamesters there shall have no more jolly Bouts ; therefore Now, or Never.

3. The Soul after Death enters into an everlasting State, where there shall be no Alteration for ever ; therefore what do you for your Souls, must be done Now, or Never. The Soul, when gone into another World, where it first takes its Lodgings, it will be for ever. There once Damn'd, and for ever Damned ! Once in Hell, and for ever there ; therefore it must be Now, or Never. If a Man in an Unconverted State, should die to Day, and Tydings be brought to you to Morrow, What is become of his Soul ? The Tydings would be, such a one is Dead, and Damned too. You see the Soul enters into an everlasting State. Luke 16: 22, 23. There *Lazarus* he died, and his Soul went into unalterable Joy : The Rich *Man* he died, and his Soul went unto unchangeable Torments. When a Man dies, he goes to his Place : Every



Soul has a Place he must go to when he leaves the Body, *Acts. 1. 25. Judas be did and went to his own Place.* Hell is the Unbelievers own Place.

When a Man Dies, *Wrath* and *Justice* take their Turns; and whilst a Man Lives, *Mercy* and *Patience* do take their Turns; Beloved Hearers, the Attributes of God, as I may so speak, take their Turns, now *Mercy* and *Patience* take their Turns. *Mercy* takes its Turn, and says, *Sinner, thou art undone: Here is a Christ for thee. Thou art miserable, come to me, and I will help thee.* This is *Mercy's* Turn, but the Soul does not yet regard; therefore *Patience* takes its Turn, and stays till the next Lord's Day; it may be, the Sinner will be wiser then; if not *Patience* stays another, it may be, the Sinner will bethink himself then; and it may be, *Patience* waits from One Year to another: from one Ten Years to another Ten Years; yet the Sinner does not hearken nor regard. Then, when the Soul is separated from its Body, *Wrath* and *Justice* take their Turns. Says *Mercy*, *Lord I offered this Man a Christ even as long as he lived, yet I was refused.* And, says *Patience*, *Lord, while the Sinner kept his Eyes open, I waited*

waited

waited upon him, even now to his last Gasp; therefore now, we Mercy and Patience deliver him up to the Hands of Wrath and Justice; take him, We Mercy and Patience have done with this Man's Soul for ever.

5. Stay a little longer in thy Sins, till Death hath closed thy Eyes; then thy Cries and Calls, and Importunities for Mercy, shall never be heard; God will then become a God not to be intreated. Now, if you beg for Mercy, you may have it; if you beg and cry, and call for Pardon to God, upon the Conditions of the Gospel, you may have it; but refuse a little longer, then if thou criest to all Eternity, thy Cries shall never be heard, nor regarded: See this, *Matth. 25. 1, 2, &c. Lord, Lord open to us.* No, says Christ, not I. *Luke 13. 25, 26.* See there the strong Cries that Men shall make, and all in vain, *Luke 16. 26.* What strong Requests did the Rich Man put up in Hell, and all still deny'd. Should'st thou beg then for the least Mercy, as much as one Drop of Water, it could not be had.

6. What God Commands, it must be done now, or never, because when once Time is past and gone, it can never be recalled. Sirs, the last Lord's Day will

never come again. *Sinner, the time that thou shouldst have Prayed, but didst not, will never come again. All that thou canst give, will not buy back One Hour again. And when thou art Dead and gone out of this World, God will never trust thee with one Day more, for to do that which thou didst not do while in this World. God will not say to a Damned Soul in Hell, here was a Fooling and a delaying Sinner, that did delay to come to God, while upon Earth; that made no Haste to come to Christ, whilst Christ might have been had. God will not say, Come, go thy way again. I will release thee for a while: Go, and sit under the same Minister again, I will try thee the other Life. O Sirs! this will never be therefore, Now, nor Never. Job 7. 6. My Days are swifter than a Weaver's Shuttle, and are spent without Hope. The Eye of him that seeth me, shall see me no more, &c. Sirs, it is not long that you shall dwell in your Houses, and lodge in your Beds. Death will quickly come and hale you out, ynd take you out of this World, and you must never come again, Job 14. 7, 14. There is Hope of a Tree, if it be cut down it will sprout again, but man dieth & wasteth*

away

away, yea, man giveth up the Ghost, and where is he? *vers. 12.* So Man lyeth down, and rises not again, till the World vanish away. If a Man dye shall he live again! i. e. shall he live upon Earth again? Shall he come and sit under the means of Grace again? No: *Heb. 9. 27.* It is appointed for all Men once to dye. Mark, a Man shall dye but once a Natural Death, the Soul is but once to be separated from the Body, It is appointed for all Men once to dye. O Lord, how well should that Work be done that must be done but once! Must you die but once? O then how carefully should that Work be done!

7. After Death is the time of receiving your Wages of Reward; therefore your Work must be now done or never. If thy Work be done, thou goest away to Heaven; if not done, thou goest away down to Hell. Immediately after Death, the Reward is given, or the Punishment is inflicted. When the Servant of the labouring Man is to be reckoned with at Night, if his Work is not done, can he expect a Reward? Canst thou look for Heaven when thou hast not believed nor repented, nor closed with Jesus Christ upon Gospel Terms? So when the Day of Judgment comes presently after Death, thou hast not



lowed, and canst thou expect to reap *Eternal Life*? Or shall that be thy Sowing time, that should have been thy Reaping time? Sirs, this is now your Sowing time, your Praying time and your Repenting time; therefore, do it now without delay, for this must be done now or never. Consider, Sirs, you must make haste, there is no room for delay, for what God Commands you to do, it must be done now, or never.

IV. Therefore, God doth Command you without Delay, to yield Obedience to his Commands. The Time is set, and Commanded by God, as well as the Work and Duty it self. God does not only tell you what to do, but he tells you when you are to do it. The same God, Sinner, that commands thee to Repent, commands thee to Repent to Day. The same God that commands thee to Believe and accept of his Son, commands thee to do it now at this very Instant. The same God that commands thee to leave thy Sins, and turn to him, commands thee to do it now, without Delay. Where does God give Liberty to any Man, to put off his Repentance till to morrow? Shew me the Place if thou canst; Much less till thou art a Man; Much less till thou art Old;

yet

*Delaying Sinners.*

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yet this is in the *Thoughts* and *Hearts* too  
of too many. Do not Repent as yet, this  
is the Voice of the Devil, and not of  
God; Let Holiness alone for the pre-  
sent, this is the Language of thine Ene-  
my, and of thy cursed corrupted Heart;  
it is not the Voice of God. V Where does  
God allow to spend this Day in a natural  
State? In what Chapter or in what Verse  
is it, that God gives thee Space to slight  
Christ for One Hour, and to neglect God  
and thy Soul for One Hour? Shew me the  
Place if thou canst; then let God alone,  
and Christ alone, so long as thou hast  
leave from God so to do; no, but this  
thou canst not: V Will the Blessed and  
Holy God give you time to rebel against  
him? For One Day will he give you leave  
so to do? No, but I can shew thee, Sin-  
ner, one place after another, where God  
Commands thy speedy Return, Eccl. 12: 1  
*Remember thy Creator in the Days of thy  
Youth.* Remember him, what to do? To  
Obey his Commandments, to Fear him;  
Remember him, to love him; Remem-  
ber him, to make a speedy and voluntary  
Resignation of your Souls unto him:  
Observe in that Verse, it is not only  
said, *Remember thy Creator in the Days of  
thy*

thy Youth. So you young Ones perhaps may say, you do ; and yet stay longer ; yet a Year or too ; but mark, there is one Word more, *Remember Now thy Creator in the Days of thy Youth*, 2 Cor. 6. 2. *Now is the Appointed Time : Now is the Day of Salvation*. Sirs, there is not One of you all can say to morrow is the Day of Salvation, or the next Week, or the next Year shall be the Day of Salvation, *Mat. 6. 33. Seek ye first the Kingdom of God and the Righteousness thereof*. How contrary is the Commandment of God to the Practice of Men ? First for an *Estate*, then for Holiness, as I was told, was a Saying of one that I was lately with, that lies under horrible Distress of Soul, that was eagerly bent to get an Estate, quickly ; and after he had done, he cryed, *God forgive me*, *Heb. 2. 7, 8*. Wherefore as the Holy Ghost saith, *To Day if ye will hear his Voice, harden not your Hearts, as in the Provocation, in the Day of Temptation in the Wilderness*, *Heb. 4. 7*. Again, he limiteth a certain Day, saying, *to Day, if ye will hear his Voice, harden not your Hearts*. Now seriously ponder this, then tell me, if there be any room for your Delays.

5. The last Reason is this, there is no room

room for your Deleberation in this Cause, whether you will obey the *Commands* of God or no, and consequently there can be no room for Delay; there is no time to be spent, whether you should keep God's *Command* or no. There are some Things that do not come under Mens Deliberation, to spend any time to deliberate whether we are to do them or no.

As for Instance, which of you do deliberate whether you shall Eat or Drink or no: No Man would; but for Quantity or Quality, you may deliberate, but whether Eat or Drink at all, you must not deliberate. So the *Ultimate End* of Man comes not under Man's *Deliberation*. No Man deliberates whether he shall be happy or no. Now such is your *Obedience* to the *Commandments* of God, Doing that which he *Commands* you to do; will you spend time to deliberate whether the Blessed God should be Beloved or no? Will you spend time to deliberate whether the Blessed Saviour shall be believed on or no? No; there is no room for Deliberation in this Case: No Man will have the Face to dare to call these things in question. Now is there no room for your Delay; So much for the Reason? Now



for the Application of this Doctrine. And it is but one main *Use* that I intend upon this Subject, that is a *Use* of Exhortation.

Must the Commandments of God be kept without delay? With all earnest Haste and possible Speed. Oh then Beloved Hearers! Be exhorted in the Fear of God, without Delay, to set about the Work that God commands you to do. Come, Sirs, begin this Day, before to-morrow. O come for God's sake, be persuaded to begin this Work, this very Hour before the next. Sinner, leave thy Sins just now, for the Eternal God commands thee so to do; forsake thy *Wickedness* just now, for the Blessed and Glorious God does give it thee in Charge so to do. Turn to God. Believe in Christ just now without Delay. O that I could but persuade thee, to look about thee, be up and doing. If any thing in this World require haste, this does. For your Souls sake arise, and be up and doing. If the Devil tempt thee to Delay, do not hearken unto him; but say, The Eternal God Commands me now to Repent and turn to Christ, and the Safety of my Soul-work, requires that I should do it with all possible Speed. If thy sinful

Com-

Companions suggest unto thee, it is time enough yet; reply and say, O it is not so, the *Eternal God* requires me presently to leave my Sins. If thy own corrupt and slothful Heart should say the same, O it is not so, the *Eternal God* requires me to make haste, and the Safety of my Soul requires me so too. O you Young Men, come away, you may not live till you are old: You young Children, that understand what I say, make haste, for you may die while you are Young- You Old Gray-headed Sinner, make haste and do not delay, for your time is almost spent already.

To force this Exhortation, I shall urge it with ten several Arguments.

I. The Danger and the Miserable State that thy Soul is in, whilst thou art unconverted, requires thee to make haste: Thy Estate is wretched, thy Condition deplorable. O why, dost thou make no more haste to get out of this Condition? Dangers seen and apprehended, do usually stir up to hasten: Tell me, Sinner, if a Bear were at thy Heels, or a Lion at thy Back, what Haste wouldst thou make to get away from them, that thou mayst not be torn

in Pieces? If thou wast in a wild and desolate Wilderness, that is full of Pits and Serpents, and Wild Beasts, and Night were coming on thee, what haste wouldst thou make to get out? If thou wert in thy Bed, and at Midnight a Voice should be heard, *Arise, awake*, your House is on a Flame? wouldst not thou make haste, and not say, There is no need of Haste, and turn and sleep, and take the other Nap in thy Bed; Behold thy Danger is a Thousand times more whilst in thy Sin: tell me, is not thy Soul better than thy Body? Is not thy Soul better than thy Goods? And wouldst thou rise in haste to save thy Body and thy Goods, and wilt not thou make haste to save thy Soul, and that from Hell-flames too! Or wilt thou turn thyself like a Sluggard upon thy Bed of Carnal Security, and say, Let me alone, disturb me not, there is no such Haste, *Gen. 19. 15, 16, 17, and 22 Verses.* The Case was, that Sodom was to be burn'd with Fire, and the People that were in it; only God would have Mercy upon Lot, and some with him; therefore the Angel came to hasten him to get away, because of his Danger. This apply, Sinner, thou art in a Natural State, in Dan-

ger of a worse Fire than that of Sodom, and God Commands thee to make haste lest thou be consumed: Still thou lingerest and loyterest. God sends to us again, saying Sinner, escape for thy Life, for thy Soul, look not behind thee, after the World, and after thy Sins and Lusts. Haste, it is for thy Life: *David* when he was in danger of being seized upon by *Saul*, made great haste to get out of that Danger: *Jonathan*, his Friend, had given him a Sign, by the shooting of an Arrow, and Words spoken to the Lad that should fetch the Arrow, that he should know whether it was Good or Evil that was appointed for him, 1 Sam. 20. 38. Ah! so say I to thee, Sinner, make haste, make speed, and tarry not, thy Case is dangerous. *Saul*, when he was in Danger, the *Philistines* invaded the Land, he got away in haste. When *David* was coming against *Nabal's* House, *Abigail* made haste to pacify and turn away his Anger. But alas, what was the danger of *Lot* unto thy Danger! Or the danger of *David*, of *Saul*, or of *Nabal's* House to the Danger thou art in?

First of all, whilst thou delayest to keep the Commandments of God, God himself



himself is thy Enemy. There is Enmity betwixt God and thy Soul. Know then, whilst thou art trifling, God is angry with thee. The Eternal God is provoked by thy Rebellion against his Law. And is this a State to be delay'd in? If a Great Man was thy *Enemy*, what haste wouldst thou make to be reconciled to him? If a Man, upon whom is thy Dependance and Livelihood, should become thy Enemy, Oh how wouldst thou send to get his Favours again? Would not the *thoughts* of his Displeasure awaken thee out of thy Sleep? *Psalms. 7. 11. God is angry with the Wicked every Day.* Mark, God is daily Angry with thee, whilst a wicked Man: Whilst thou breakest God's Commandments. And is this a Condition to be continu'd in, when God is daily angry with thee? God is angry with the Wicked every Day in the Week, every Day in the Year, *Vers. 12. If he turn not, he will whet his Sword, he hath bent his Bow, and made it ready: He hath also prepared for him the Instruments of Death.* Behold, the angry God hath taken his Bow in his Hand, yea, he hath strung and bent his Bow, and he has taken his Arrow out of the Quiver, and put it to the String, and drawn

drawn to the top ; and Sinner, If thou be the Mark that God aims at, if thou art the Butt, he will shoot his *Arrow* in Fury, that so it shall strike to thy very Heart. And who shall heal that Wound ! Tell me now, is this a State to be continu'd in ? O it is, because that thou dost not know what God's Anger is ! Couldst thou speak with Devils, if they would be plain with thee, they could tell thee what God's Anger is. If thou couldst speak with Damned Souls, they could tell thee what God's Anger is O did you know and consider what God's Anger is, you would say, O this is not a State for me to abide in a Day longer.

Take these Six Properties of this Enemy of thine.

First of all, this Angry God is an Omnipotent God ; and canst thou resist Almighty Power ? Behold, he makes the Mountains to smoke, and the Earth, and Devils to Tremble. This, Sinner, is he that is angry with thee every Day.

Secondly, This God is Omniscient and thou canst not deceive him, as to make him believe, thou art his Friend, when indeed thou art not.

Thirdly, This God that is Angry with

with thee every day, is an Omnipresent God: And then in thy Distress, whether canst thou hasten from him? Consider, Sirs, you that will not hasten to him, whither can you hasten from him? You that will not hasten to him to a Holy Submission, and a voluntary Resignation of your selves to God, whither wilt thou hasten from him.

Fourthly, He is a *Righteous* God that is Angry with thee every Day. Thou canst not bribe him with thy Gifts: Thy *Silver* and thy *Gold* he will abhor.

Fifthly, He is *Eternal too*, and will never die. *Behold*, this God that is Angry every Day with thee, shall never die. If a Man were thy Enemy, thou mayst die, or else he may die, so thou mayst be deliver'd from his Anger. But this is not the Case between God and thy Soul: God ever lives to take Vengeance on thee: He lives to all Eternity, to punish thee to all Eternity: To punish thee for thy *Rebellion* against him. And when thou Diest, this does not deliver thee from his Angry God; no, but when thou diest, then thou fallest more especially into his Hands.

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Sixthly, and lastly, This God that is *Angry* with thee every Day, whilst thou delayest, is an unchangeable God. He will never change to be a Friend to thee, except thou dost change, to become an obedient Subject unto him, and yield Obedience to his Commands.

Whilst thou dost delay to keep the Commandments of God, thou art very near a kin to the Devil. The Devil is thy *Father* all this while, and thou art his *Servant* and his *Child*; And to you that say, you despise the Devil and all his Works, why do you yet delay to come off from his Service and Work? What think you, Sirs, is this Relation to the Devil so Honourable, and his Work so delightful, and will his Wages be so desirable, that you are so loth to leave him and turn to God? That this is true, that there is this Relation and nearness of Kin betwixt the Devil and a wicked Man, see *Act. 13. 10.* says the *Apostle* there of a wicked Man, *Thou Enemy of all Righteousness, thou Child of the Devil.* Ah, Sirs! may you that are the Children of the Devil be made the Children of God, and will ye not make haste to have this done! What if God should say to thee at last, Thou likest thy Relation



Relation well, thou wouldst have the Devil for thy Father; now thou art departed, get thee down to thy Father the Devil, thou shalt have a whole Eternity with him.

3. All the while thou dost delay, thou art under all the Curses of the Book of God; all the Punishments and Threatnings in Scripture thou art liable to, and God may, without delay, inflict them all upon thee, who dost delay to come to him, *Gal. 3. 10. Cursed is he that continueth not in all things that are written in the Book of the Law to do them.* Thou hast not continued to do so much as One thing written in the Law. O then if God shall Curse thee, who shall bless thee? Sinner, didst thou never read this Book? Or if thou hast perus'd this Book, hast not thou beheld the Threatnings of God against graceless Men, and ungodly Men, and delaying Sinners? Or, dost thou despise those Sayings, and not make haste to get out of that Condition in which thou art exposed to God's VVrath.

4. VVhilst thou delayest to keep the Commandments of God, thou art under the Sentence of the Gospel too. Ah Sara, if the Gospel condemns you, whither will

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will you appeal? I do not say, that yet, this Sentence is a Final Sentence; no, till thy *Unbelief* is final, this Sentence is not final. Ah Sinner, come, Believe quickly, or else thy Unbelief will be a final Unbelief; then this Sentence of the Gospel will be a final Sentence too. The Gospel has its Threatnings as well as the Law: Ay, and more severe ones too. You that are ready to say, That we are too sharp in our Preaching nothing but Hell and Damnation: Alas, Sirs, I speak no more than I find in the Gospel itself; and that Christ hath spoken himself. Do you think Sirs, that we are too sharp, and too tart in our Sermons? Alas, you cast the Reproach upon God, that tells us what we tell you. We do no more but tell you what this God says, and what you must expect; and where you must shortly be, if you do not make haste and come away to Christ. Mark. 16. 16. *He that believeth not shall be condemned.* This is Christ himself, that shall Judge you shortly, that tells you so, Joh. 3. 26. *He that believeth not on the Son of God, the wrath of God abideth on him.* Heb. 2. 3. *How shall we escape, if we neglect so great Salvation?* Mat. 18. 3. *Verily, verily, I say unto you, except you be converted,*

ye

ye cannot enter into the Kingdom of God, Luke 13. Except ye Repent, ye shall all likewise perish. Heb. 24. Without Holiness no Man shall see the Lord. Now what say you, Sirs, do we speak more than God speaks? Or have we said more than God himself hath said? If thou canst not bear this Doctrine, tell me; why wast not thou one of God's Counsellors, and why didst not thou advise, and direct thy Maker, To make better Laws, and better Terms for Sinners, than in the Gospel he hath done? Should thy Maker ask thee, upon what Terms and Conditions thou wouldst be saved? Thou must take his Terms, or thou must not be Saved at all, John 3. 18. He that believeth not, is condemned already. Mark that Sentence, He that does not believe. Ah poor Sinner, art thou a Condemned Man, yet wilt not thou make haste, and wilt thou loiter still? And wilt thou not come and beg that thou mayst be Pardon'd?

5. All this while that thou dost delay, all thy Sins stand uncrossed in the Book of God; and is this a safe Condition to be continued in? How many Oaths Sinner, hast thou sworn! How many Holy Sabbaths hast thou Prophaned! How many times

times hadst thou derided Godliness? How many Hundred times hast thou neglected Prayer? To Call upon God? And how many Lies hast thou told, and not one of them Forgiven? Poor delaying Trifler! Dost not thou know, that thou must be *Pardoned* or *Condemned*? and *Pardoned* thou canst not be, while *unsanctified* and *unconverted*. O what wilt thou do when thou leavest this *World*, and standest in Judgment, and God shews thee the Book of Knowledge, and thou find'st all thy Sins stand uncross'd in this Book?

6. While thou dost delay to keep the Commandments of God, thou art in daily danger of Damnation. Sirs, are you *not* reasonable Creatures? Do you sit like Stocks under the plain Preaching of the *Word*? But if these Things are true, as thou wilt shortly know and find them to be, Oh, why dost thou delay still, and make no more Haste out of that Condition in which thou art exposed to so much Trouble: O this *Word* Damnation, what a Sound does it make in my Ears! If the *Word* be so dreadful, what is the Thing it self! Yet this is thy Danger, while thou delayest to keep the Commandments of thy God. What art thou



thou in danger of? In Danger of a Place of utter Darkneſs: In Danger of a bottomleſs Pit: In Danger of a Place of Torment: In Danger of a burning fiery Furnace: In Danger of a Place of continual Torment with Fire, and with Brimſtone. Sinner, when thou lieſt down, thou art in *Danger of Hell*, and thou knoweſt not, whether thou ſhalt awake, before thou art in Hell. Sinner, conſider how dangerous thou ſleepeſt when thou goeſt to Bed: Who dare aſſure thee that thou ſhalt not be in Hell before the Sun riſes again! Whiſt thou doſt delay, and ſit down at thy Table, thou eateſt and drinkeſt in *Danger of Damnation*? Whiſt thou doſt delay and art ſitting in thy Shop, thou ſitteſt there in *Danger of Damnation*. Methinks thou ſhouldeſt have but little Heart to ſtand changing of Money, when thy Soul is in danger of *Damnation*. When thou art at thy Sports and Drunken Bouts, thou art in danger of *Damnation*. O Lord, What ails the Hearts of Men, that can ſport and drink, and game, and play in danger of *Damnation*? They know not but that they may be in Hell before another Hour, and yet put it off! Sinner, remember what I ſay, Thou never diſt

see that *Hour* yet, in all thy Life, in which thou could'st say, now I am past danger of being *damned*! Now I have a *Promise* of God, that my *Soul* shall not be cast into Hell: Sirs, what do you mean, Beloved, People? What do you think on? How do you sit here as not concern'd? How can you eat and drink, and sleep as if you were not in danger of Hell? Canst thou bear the Wrath of God, the Torments of the Damned? Canst thou endure it, Sinner? If thou canst, then let Christ alone still? But alas, to feel the Torments of Hell will be another thing, than to speak of them. O Sirs, hearken to this Counsel, from One that earnestly desires the Salvation of your Souls.

I come now to the Second Particular.

II. To urge you to make haste; Consider, what haste most do make in the World to Sin against God, to break the Commandments of their God; so hast thou done too; this has been thy Practice. O what Haste hast thou made to Sin? How fast do many Men Swear! How often are many Men Drunk! How fast haste do many make to their Wicked Companions! How fast doth the Whore-monger haste to his Harlot! Shall others make

make haste to Hell, and wilt not thou make haste to Heaven! Shall others make such haste to provoke God, and wilt not thou make haste to please thy God! Here we cannot make you to be slow; Here we would fain have you to stop, to stay, but you will not do it: If we fetch Arguments from God, from the Wrath of God, from the Justice of God, to stop your course in Sin; yet you will go on. If we fetch Arguments from the Promises of God, from the Threatnings of God, both true and terrible, yet for all this, the Sinner will make haste on in his Sin, though we tell you that Sin is the Way to Hell, the undoing of your Souls; yet, for all this, you will make haste to Hell. Why Sinner, art thou afraid that thou canst not get to Hell soon enough, or sure enough? Behold, you that make haste to Sin, I Call and Cry this Day, Why such haste, Sinner; why Poor Sinner, why such Haste? Why dost thou hasten so fast to run on in that Course, that will certainly bring thee to that Place of Torment? Stop thy Course, O Sinner, turn back, the Place that thou art hastning to, is not a pleasant Place, the Torments that thou art hastning

ing to, are insufferable Torments; turn  
back again then to God, and instead of  
making haste to Sin, make haste to God.  
Believe me, Sinner, believe me, if that  
thou comest to Hell Forty Years hence,  
thou wilt find, that thou art there soon  
enough. Why then shouldst thou make  
such Haste! O the Blindness of Mens  
Hearts, that make more Haste to Damn  
their Souls, than to Save them; that  
make more Haste to Hell, than to Hea-  
ven; that make more Haste to Devils,  
than to God! That Sinners make haste  
to sin, you have *Proof* enough in your  
*own Observation*, besides the Scripture,  
Prov. 1. 16. *Their Feet run to Evil, they*  
*make haste to shed Blood.* Prov. 7. 23. *The*  
*sinner maketh haste, as a Bird that fleeth to*  
*the Snare.* Mark 6. 25. *Herodius's Daugh-*  
*ter made haste to have a Charger to have*  
*John Baptist's Head.*

III. To press you to make haste:  
consider, what Haste most in the World  
to make to be Rich upon Earth; as if  
God sent Men upon Earth to mind No-  
thing so much as the Riches of this  
World. Do you not see Men make haste  
to get the World, as if they cou'd not  
be happy without it? As if they were  
D undone



undone if they were not Rich! Why do these Men make haste for Riches, and wilt not thou make haste for Grace? Tell me, is not Grace better than Riches, and God better than Gold? And are not the Joys and Happiness of the unseen World, a great deal better than the outward Enjoyments of this present World. Take Solomon's Counsel, Prov. 3. 14, 15. *Wisdom, (meaning Christ) is better than Riches, and all that the Heart can wish or desire, are not to be compared to him,* Phil. 3. 7, 8. There Paul counted all Things but Dross, and no better than Dung, in Comparison of Jesus Christ. Ah Sinner, when Death shall come, and thou lye on a Bed of Sicknes, thy Conscience be then awakened, or not, then at the furthest, when thou shalt lye in Flames, thou shalt cry out of thy Folly, and say, *O wretched Sinner that I was, that made such Haste to get the World, but no more Haste to get the Favour of my God; that made such Haste to get Silver and Gold, but made no more Haste to get the Favour of God, and an Interest in Christ.*

IV. Yet consider, when Man was fallen into Misery, and was a lost Creature

1. Why the Blessed God made haste to help him  
 Riches out. When Man had Rebelled, Mercy  
 Grace made haste to Pardon: When Man had  
 than R loft his Way to Heaven, the God of Hea-  
 ? And ven did make haste, and came himself,  
 s of the and Preach'd the Way of *Salvation* unto  
 ter that him. O wonderful! That God should  
 s present make haste to Man, and Man will not  
 el, Pro make haste to God! That God should  
 (Christ) make haste to come and help Man, and  
 he Hear yet Man will not make haste to accept of  
 mpar'd his Help! What would have become of  
 ul coun Mankind if God had delay'd, if Mercy  
 no better had delayed! But Mercy was upon the  
 sus.Chri Wing, Mercy fled away a pace towards  
 I come fallen Man: The very same Day that  
 kness, Man did sin, God did make haste, that  
 ed, or every Day, to come and Preach a Saviour  
 en the unto him: Read Gen. 3. 7, 8, and 15.  
 lt cry ou Verses, There you read of *Adam's Sin*,  
 ed Sinners now he had sinned, and it is said, *In*  
 to get the be Cool of the Day. God came making haste  
 he Favor to find out lost Adam, saying Adam, where  
 ste to go art thou? The God of Heaven came to  
 re Haste look after the Sinner! As if he should  
 Interest say, *Is this the Man that I made in my own*  
 n was fa image, and is become liable to my Wrath,  
 Creatur subject to my Curse; and the Torments of  
 Hell for ever! O my Bowels yearn, I must

make haste to convince him of Sin; and then to Preach a Saviour unto him, Gen. 43. Joseph made haste, for his Bowels yearned towards his Brethren, and he sought where to weep, and he entered into his Chamber and wept there. So does God's Bowels yearn towards poor Sinners.

V. To press you to make haste, the Time is coming, when thou wilt be in that Case, that thou wilt cry and call to God to come and help thee. What dost thou think, Sinner, will Sicknes never come? Shalt thou never be pained in thy Bowels? Shall the Time of Dying never come? Yes, it will, it will, and it is a hastning. When thou art full of pain with Gout or Stone, if thou canst not rest upon thy Bed, O what will thy saying Sinner, then be! O that God would make haste and ease me, and give me some Relief! O this Sicknes I cannot endure! This will be thy Request ere long, and will it not be the breaking of thy Heart, if God should say to thee in thy Distress, as now thou sayest to God in thy Prosperity; God says, Make haste to come to me; yes, thou sayest in thy Heart, after One Year I will, or after Ten Years, then I will: Then what

thou; when under such Pain, shouldst cry to God, *Help Lord!* God should say, *After One Year, or Ten Years, then I will,* but till then, you must lye in thy Distress: Psalm 40. 13. *Be pleased, O Lord, to deliver me, O Lord make haste to help me.* Verse 17. *Thou art my Help and my Deliverer, make no tarrying, O my God.* Thou wouldst not have God to tarry then One Day longer, not one Hour longer; thou wouldst begin and end thy Prayer in thy Distress, with this Request, *Make haste, O God to help me, as the Psalmist does in Psal. 71. 22. O God, be not far from me, O God, make haste for my Help;* even a very Pharaob will cry for Help when Judgments are upon him.

VI. All the Provisions and Preparations that the Blessed Glorious God has made to welcome Sinners, when they come to him, do all cry aloud to you, to make all earnest Haste. The Eternal God has made great Preparation for thee; this Blessed God invites thee: Sinner make haste and come to me, thou wilt be Damned if thou dost not; O Sinner, make haste, and come quickly unto me, thou wilt Perish for ever if thou dost not come quickly unto me; I have



a *Pardon* for thee, come to me, I have a *Heaven* for thee, come to me, I have prepared a *Kingdom* and a *Crown* for thee, and lo, thou shalt dwell with me for ever; though thou hast Rebelled, I will Pardon thee if thou wilt come to me; though thou hast deserved Hell, I will give thee *Heaven*, if thou wilt come to me: Behold, this Blessed God made haste to send his *Son*, and Jesus Christ made haste to come and dye, the Spirit makes haste to come and move upon thy *Conscience*, and the Ministers of Christ make haste to come and offer Christ to thee; now shall God make haste, and Jesus Christ make haste, and the Spirit make haste, and Ministers make haste, and wilt not thou make haste?

VII. My Seventh Argument shall be to Consider your time that you have to come to God.

First of all, the Time that thou hast allowed thee to come to God in, it is but short, and but a little time, a few more Years or Months, Weeks or Days, and thy Life will be ended. O Sinner, consider where thou standest! Upon the Brink of Eternity, upon the Borders of another *World*; thou art near, exceed

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have a ing near to Heaven or Hell, and yet wilt  
I have thou make no more Haste?

own for w 2. This little time that thou hast, it is  
with me hastning away quickly, O how swift  
elled, does yonder Sun in the Firmament move!  
come to Sirs, do you not see how, One Day and  
Hell, One Night roulds away after another and  
it come One Week, One Sabbath goes away af-  
l made ter another, and thy time is hastning whe-  
Christ ther thou art a Drinking, or a Sporting?  
e Spirit Sinner, except thou canst stop the Sun's  
pon thy going of it's Race, stay in thy Sins no  
Christ longer

Christ to 3. This hastning time it is very un-  
and ye certain ~~ton~~ when it shall end, when an  
it make End shall be put unto it; Sinner, canst  
and wilt thou tell, that thou shalt live till to-  
shall be Morrow: Let the Man stand forth, that  
have to can say, *I am sure I shall live till to-  
morrow*: Which is the Man amongst  
you all that can say, *This Hour I am  
sure of the next*, and this Lord's Day,  
that can say, *I am sure of another*? Who  
knows but thou art keeping thy last  
Sabbath, and hearing thy last Sermon?  
Who knows, but thou art making the  
last Appearance in a Publick Congrega-  
tion? *Quaſt not thy self of to Morrow, for*

D 4

exceed in

*thou knowest not what a Day may bring forth.*  
 Ah Sinner, thou wilt be found to be the  
**Fool of all Fools**, thou dost not know how  
 soon thou mayst depart this World, yet  
 triflest and delayest, and wilt not make  
 haste to come to God.

4. Thy time that is past, will never  
 come again. If thou wouldst give Thou-  
 sands for Yesterday, it cannot be recalled;  
 Or for last Lord's Day; it cannot be re-  
 called again: Consider your Time, then  
 judge if it not be high Time for you to  
 make haste, and to delay no longer.

VIII. Yet I pray you consider all the  
 Time you do delay, you are abusing the  
 Mercy of God, and abusing of the Pa-  
 tience of God; Is this a thing to delay  
 in? Does the Eternal God stay, yet does  
 not Damn thee, and cast thee down to  
 Hell, which he may do every Hour at  
 his Pleasure? And does he tarry and not  
 Punish thee? And dost thou tarry and  
 wilt not come and submit to him? This  
 God is intreating of thee to accept of  
 Mercy, and is loth that thou shouldst  
 Perish, or loose thy Poor Soul. Now is  
 offering of the Rich Blessings, Purcha-  
 sed so dear, as by the Blood of his  
 own Son; and while thou dost neglect,  
 what

what dost thou but say in thy Heart, I care not for God, nor for his Christ neither? Ah Sinner, remember the Time is coming, the Hour is hastning, that thou wouldst give Ten Thousand Worlds if thou hadst them, for that Grace which now thou dispisest, Rom. 7. *Dispisest thou the Goodness of God, not considering that the Patience and Long-suffering of God should lead thee to Repentance.*

X. The Delaying has in it a great deal of bold, and blind Presumption. Thou dost presume, Sinner, of such Things that thou hast not any Grounds to make reckoning of. There are Three or Four Things, that a trifling Sinner, a delaying Sinner presumes of.

1. Thou dost presume that thou shalt live longer yet; thou dost presume, that thou hast more time to spend in this World; thou dost suppose that thou mayst have another Year yet, another Month still, another Week still; Tell me if this be not in thy Heart? Thou art worse than a Mad-man indeed, that wilt not make haste to come to Christ? But this is a Bold Presumption; thou talkest of another Year, when thou mayst not have another Hour.



2. Thou dost presume, that thou canst Repent when thou wilt, and turn to God when thou wilt, and dost presume that thy own Will is of thy own Strength; but Sinner, either thou canst Repent when thou wilt or thou canst not; if thou canst and dost not, behold thou art inexcusable; but if thou canst not Repent now, dost thou think thou canst better Repent hereafter, when thou hast hardned thy Heart yet more in Sin.

3. In thy Delaying, thou dost presume, that the Spirit of God will help thee hereafter, as well as now, for if this were not in thy Hopes, if thou didst not suppose this, if thou wert not bereaved of thy Understanding, Wouldst not thou Repent now, while the Spirit of God moves upon thy Heart? How dost thou know, but hereafter the Spirit of God may let thee alone, and give thee up to the Hardness of thy own Heart? God may say to thee, as to Ephraim, Hosea 4. 17. *Ephraim is joyned to Idols, let him alone.* Ah Sinner, if God says once, *Let him alone*, then all the Sermons in the World will do no Good. If God would say to the delaying Sinner, *My Spirit let him alone, and mine Or-*  
*dinances*

*finances let him alone, and my Ministers let him alone. That tho' you have the Voice of the Gospel in your Ears, yet God will let the Heart alone.*

X. And the last *Argument* to persuade you to make haste is this, it may be you may be loth to hear it; I wish, Sinner, that by the yielding to all the rest, thou wouldest give me *Reason* to forbear to speak it; but if all that has been said will not move thee to make haste, then know that thy *Damnation* is hastening; the *Time* of thy lying in Torment is hastening; the *Hour* of thy being thrown down to Devils, and lying in Chains of Darknes is hastening. Sinner, tho' thou slumberest, yet thy *Damnation* does not slumber, 2 Pet. 2. 3. *Whose Judgment now of a long time lingereth not, and their Damnation lingereth not.* Thou lingerest and loyterest, ay, but thy *Damnation* does not slumber, Deut. 32. 35. Consider of that Place, To me says God, *belongeth Vengeance and Recompence; their Foot shall slide in due Time, for the Day of their Calamity is at Hand, and the thing that shall come upon thee makest Haste.* Mark, the *Day of thy Calamity is at Hand, and the thing*

thing, the *Wrath of God* that shall come upon thee maketh haste; the Justice of God that shall overtake thee, makes haste. O then, if thou wouldst make haste to escape those dreadful Things that are hastning, do you make haste and delay not to keep the Commandments of your God.

Thus I have given you many Arguments and Motives; and If I thought that you had made haste and come away to Christ, I would change my Text, and go upon another Subject, but I doubt after all, that thou art lingering; I would therefore yet try to put thee on, and would direct this Exhortation to Five Sorts of People.

First of all, I would persuade such of you as are Young, that you would make haste, and not delay, even you that are Children, little Children, the Youngest amongst you that understand what the sense is of any of these things. O do you make haste you *Young Men* in your Youth, make haste and do not delay.

II. I would direct this Exhortation to such of you as are Old. Old Sinners, for God's sake make haste, you that are Three-score Years Old and more, make haste.

III. To

III. To such of you as are Strong and Healthful of Body.

IV. To you that are Sickly and Crazie Persons, often Sick and seldom Well, for God's sake make haste.

V. To such of you as have been Sick, and now are Well, as have been upon Beds of Sickness near to Death, but God hath set you upon thy Legs again. O make haste, and do not delay to keep the Commandments of God:

*First* then, You that are Young, you that are yet in your Childhood, you Young Children, you Young Men and Maids; O do you make haste, and do not delay to keep the Commandments of God. I would the rather press this Counsel upon you, because you chiefly lye under the Temptations of Delay; for you Children have very naughty Hearts, and loth to be good, and come to God; you are apt to think, that you have Time enough yet; that you may take your Pleasure, and mind your Sports now, and think of God hereafter, and think of Heaven and Hell hereafter. But I have Ten Questions to propose to you, you Young Ones, and by that time I have come through these, I hope you will see that



that there is no Reason for you to delay, tho' you are Young.

I. Tell me, Are you so Young that you may not die? Are you so Young that you may not be sick? Are you Young Men exempted from Death and the Grave? Have you not observed, that as Young as you, and younger too, have gone down to the Grave? Have you not seen little Infants carried to the Grave? Have not you seen Infants laid in the Dust? Have you not seen many times that there is but little Difference betwixt the Birth and the Grave? If you doubt of this, go into some Church-yard, and see if you may not find there Graves of all Sizes; an Infant was buried here, another young One was buried there, who was not so tall as I; Very well, if you are not so young, but you may Die, are you so young then, that you may not make your Peace with God?

II. Are you so young that you may not be damned? Has God any where told you in his Word, that no Young One shall go to Hell, those that Die in their Youth? Tell me, were not you born in Sin? And are you not by Nature Children of Wrath? And by Reason

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son of that Sin in which you were Born, are you not liable to the Wrath of God, to the Damnation of Hell, and to the Torments of the Damned; Besides, Have not you Young Men many Sins of your own committing, actual Sins? How soon didst thou learn to Lye? How soon did you learn to take God's Holy Name in vain? How soon did you play upon the Lord's Day, and so mispend your precious Time? By all these you have deserved Death and Hell too; and if you are not so Young, but you may be Damned, is there any room for you to delay, and not to do what God commands you to do.

III. I pray tell me, is it fit that you should give the first of your time to the Devil, rather than unto God; for you first to serve the Devil, then next to serve God; to give your Youth unto him that would devour and destroy your Souls, rather than to God, that would save your Souls, and make them happy; Should you give to Satan the first of your Time, that deserves none at all? And Sirs, I tell you, that you deserve to be Damned, if you give One Hour. Think of it, What would the World think of you

you if you deal with your Parents as you deal with the Eternal God? If you should say, *Father, I will rebel against you, while I am Young, I will vex and grieve you, whilst Young, but I will be Dutiful to you when I am Old*: Will you in effect say worse to God? And say, We will do what the Devil saith to us now, and we will do what God commands us hereafter. Tell me, Who was it that gave you your Being? Who was it that formed you in your Mother's Womb? Who was it that brought you forth? Who was it that preserved you, whilst you hung upon your Mother's Breast? Who is it that kept you from Death and Hell to this Day, that might have cast you into utter Darknes, as soon as you beheld the Light of the Sun? Has the Devil done for you, as God has done, or can you expect he shall or will? Lay all these together, then see if it be fitting that you should serve the Devil first.

IV. Tell me you that are Young, Can you be good too soon? Or can you love your God too soon? Or can you mind your Souls too soon? Or can you (think you) be mindful to escape the Damnation of Hell too soon? Can you be too soon

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soon sure of Heaven? Tell me, Would it do thee any Harm to know in thy Youth that thy Soul shall be saved? Would it do thee any Harm to believe in Christ, to love God above all, and to understand, whenever thou shalt Die, that thy Soul shall be received to Heaven? Remember this, that there have been many who have been troubled that they did repent too late, but there was never One in this World that ever repented that he repented too soon. Thousands, and Ten Thousands have bewailed that they have staid off from Christ so long.

V. Is not Youth, and Young in Years, the usual time for God to Convert Sinners to his Son? Especially, those whom he Planteth under the Gospel in the time of their Youth. O you that are set under Preaching, if you are not converted whilst you are Young, it is a Thousand to One, if ever you are Converted. Pray Sirs, consider, Is it usual for God to Convert Old Sinners? I know, God sometimes may call at the Eleventh Hour, but it is but here and there one, now and then one; and commonly they are such as did not sit under the means of  
Grace



Grace when they were Young; if you delay whilst Young, You may let slip the very *Season of Conversion*; then your Souls cannot be brought over to God by all the Preaching in the World. Do we not amongst our selves observe, that for *One Old Person, One Old Sinner*, that is made sensible of Sin, and of his lost Estate, though never so vile, that does desire the Prayers of a Congregation for them, have we not *Twenty, yea, Forty*, that are Younger, that desire your Prayers for them?

VI. Will it not be easier for you to Repent now, than it will be hereafter, when by long Continuance in Sin, you have hardened your Hearts and seared your Consciences, and have been accustomed to do wickedly? Certainly now, whilst Conscience is tender, and the Heart more tender, it will be easier for you to let go your Sin now, and to leave your Wickedness now, than it will be Forty Years hence; for the longer you continue in Sin, the stronger is Sin upon you, and the stronger your Sin is, the harder your Heart is, and the harder will be your Repentance, as *Jeremiah* speaks, *Can the Ethiopian change his Skin,*

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*or the Leopard her Spots? Then may ye, that are accustomed to do Evil, learn to do well.*

VII. Shall you not prevent a Multitude of Sins, if you make haste in your Younger Years to come to God? whereas if you go on in your Sins, what a Multitude of Sins, how many Thousand Sins will you add more and more to the Sins that you have already committed; if you loiter still, how many Prayers will you neglect? And how many Sabbaths prophane? And how many Lies tell, and make no Conscience? And how many Oaths may some of you Swear? Whereas, now if you would come to God in your Youth, if you would now Believe and Repent, and come to God, O what a number of Sins may you prevent the Commission of! And is not this desirable? You have sinned enough already, the Youngest amongst you have sinned enough already, you need not go on still, and add more and more to your Sins; for they are not be numbered already.

VIII. Consider, Will not this be most pleasing unto God, if you hasten in your Youth to come to God? Early is the Time

time; O, Christ loves Young Ones indeed, when they will be good, *Mark 10. 23, 24.* This was a Young Man that had but some *Common Good* in him; and it is said, That Christ looked upon him, and loved him. *Jerem. 2. 2.* Says God to *Israel, I remember the Kindness of thy Youth, the Love of thy Espousals.* Ah, God takes it kindly, and Christ takes it kindly, when you do believe on Christ, and leave your Sins betimes. O will not you do that which God and Christ will take kindly at your Hands! Then make haste whilst you are Young, and do not stay till you are Old. O it is pleasing unto God to see Young ones come and Pray, and Believe, to see Young Ones following after Christ, *Eccles. 12. 1. Remember thy Creator in the Days of thy Youth.* Now tell me, Young Men, Is it not better for you to be pleasing to this Blessed God whilst you are Young, than to be provoking of him till you are Old? Is it not more pleasing to have his Love and Smiles, than to have his Anger and Frowns?

**IX.** If you make haste whilst you are Young, shall not you have the more time to serve your God, and glorifie your Maker?

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Maker? And is not this the End for which thou were born? Is not this the End for which you wert made, that you may glorifie him that gave your Being unto you? And tell me, Can you begin this *Work too soon*? Or, can you do this One thing *too much*? O Young Men think, Will God save you when you Die, and will not you serve him whilst you live? Will God glorifie you hereafter in Heaven, and will not you glorifie God whilst you are here upon the Earth? Tell me: Do you think you can honour God in a little Time, and in Old Age too, as you may in a great deal, beginning from your Youth, to your Elder Years? I tell you, that Multitudes of good People upon their Death-Beds, when they have been going to Heaven, They have been full of Grief upon this Account, *That they served God so late, and loved God so late; that they are going to Heaven to live with God, and have done no more for God when they were here upon Earth.*

X. And Lastly, if you now make haste whilst you are Young, shall not you have the more Time to do the great Work in your own Souls that is there to



to be done? O what a great deal of Work does lie within us? What a great deal of Work does lie upon our Hearts to be done! Upon our Souls! Is it *not* more likely that you should do more in Forty Years time, than in Five or Ten, or the latter End of your Days? O how much Knowledge is there to be had of God and of Christ, and the Great *Mystery of the Gospel*! You will have more Time to get a greater Measure of the Love of God and of Jesus Christ; you will have more Time to get Assurance of the Love of God and of Eternal Glory; you will have more time to make your Preparation for Death, and the Great Account that you are to give unto God after Death. Now take these ten Things along with you, and then see, if there be any *room* or Reason for you to delay though Young, to make all the Haste you can to do what God commands. That is the first Sort.

2. The Second Sort, that I would urge this upon, is, you that are Old: You Old Sinners, consider the Work that you have to do.

1. Of all, you that are Old, O make haste? For your time is almost gone, your

Glass is almost run, your Sun is near to Setting; in the Course of Nature you have not much time to live. Behold! look upon your gray Hairs, and they will tell you, that you are going off the Stage of this World, and are entering into another World. The Age of Man, that the most do reach ordinarily, is Threescore and Ten, *Psalms 90* 10. *The Age of Man is Threescore Years and Ten.* Oh! Is there not some in this Place that have outlived the usual Time? Are not some of you Threescore Years and upward? Are not some of you Seventy Years and more? O how near, how very near are you to another World! You are almost at your Journeys End. What, and sit still when you are almost at your Journeys End! Some of you are Old almost to a Wonder. When a Person begins to be going onwards to Eighty, People commonly wonder at their Age. What art thou such a One, yet delaying? Art thou Old to a Wonder, and Wicked to a Wonder too? O Consider, it is but a little while that you have to stay in this World; make haste therefore and do not delay.



II. You

I. **You** that are Old, make haste ; for  
 some of you have not yet begun your  
 Work : What ! and delay still, and be  
 idle still ! What do you mean ? How  
 many Old Ones are there here, that have  
 not spent One Hour in *Threescore Years*,  
 in hearty serving of God ; I do not say  
 you have not spent an Hour in Hearing  
 and in Praying ; but some of you pos-  
 sibly have not spent an Hour in hearty  
 serving of God ; which you that are in a  
 Natural State and Condition never did.  
 O what are you, Sirs, that are Old, and  
 never convinced of Sin to this Day, that  
 are Fifty, Sixty, yea Seventy Year Old and  
 yet Strangers to the very first Principles  
 of Religion ! Oh, how sad is it to see  
 Gray Hairs and Ignorance ! I have seen  
 a Child of Five or Six Years Old, that  
 hath known more of God and of Christ,  
 than many I have seen of Fifty or Six-  
 ty ; and yet these People sit still ! Sirs, are  
 you resolved indeed to go thus to your  
 Grave ? Are you resolved indeed to Die  
 and be Damn'd too ? To see Old People  
 to be careless of God, and careless of their  
 Souls ; negligent and slothful, what a  
 Shame is it ? Age has forced thee to lean  
 upon thy Staff, but it has not forced  
 thee

thee to lean upon thy Saviour. How may we say of some, wondrous Old, and wondrous Wicked; wondrous Old, and wondrous Ignorant. Have every One of you that are Old, Fifty or Sixty Years Old, got Christ into your Hearts? Would to God you had, I wish you had: Have every one of you repented of Sin? O consider, Sirs, What a Thing is this, to live Fifty Years, yet be without God? To loiter Sixty Years, and never come to God; to live till you come to that State in which Nature is almost Consumed, yet no Faith? May not some of you say, That you have not shed one Penitent Tear for all your Sins, no, not in Fifty Years Time. But you that are in Years, and have begun your Work, yet there is Reason, why you should make haste to do more, and to go forward, and make a greater Progress still. Thou that hast loved God and believed on Christ, tell me, Dost thou think in thy very Conscience, that thou hast so much Love to God, as thou mightest have had in Fifty Years standing? Alas no, who has? If so be, that you have not got so much Grace as you should have done in so much Time, and as you should have

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done by the Help of so much Means as you have had in so many Years. O make haste, and do not delay! What think you Sirs, you that are of Years, you, that I may call my Father, for Age, What think you, are there not some that are Twenty Years Younger than You, Forty Years Younger than you, that love God, and fear God, and hate Sin more than you do? Is not this a Sign that you have loytered too much? O therefore make haste and delay no longer.

III. You that are Ancient, make haste, and delay not; for have not you lost Time enough already, but you must lose more still? Have not you served the Devil long enough, and served your Lust long enough; Have not you forgotten God long enough, and neglected Christ Heaven, and your Souls, long enough already, but you will do it still, and will you proceed, and will you do it till you Die? What do you mean, Sirs, you Old Swearers, and you Old Drunkards, and Old Sabbath-breakers, you Old Haters of God and Godliness? What do you mean; do you mean to Rebel till your Dying-day? Do it a little longer and you will do so: Do you mean to



give the Devil all your Time, and all your Strength? You that have lived Threescore Years, I fear should you live the other Threescore Years, you would do so still; you that have lived Fifty Years, I fear, should you live Fifty Years longer, you would still be the same. Sinner, Art thou resolved to go to thy Grave without Christ, without a Heart changed? If thou dost shalt not thou go to Hell too, and to Devils too? What you do, it must be done quickly, or else it will never be done; for you will Die before it be done. For shame, Sirs, for shame, love God after so long Time; for shame, Sirs, for shame, love Jesus Christ, after so long Time. Have not you seen a great Deformity in Sin, after so much Time that you have spent in Sin.

IV. *You that are Old*, make haste and do not delay; for if you Die Old and Christless too, if you Die Old and Graceless too, the Patience of God that has waited upon you till your Old Age, will aggravate your Sin, and your Condemnation too; I tell you, Sirs, that such of you had better to have Died in your Childhood, than to have lived to

Old Age ; you had better have Died as soon as you had been Born, than to have lived so long and go to Hell at last ; you had better have Died when you could not go, by reason of Infancy, than to live till you could not go, by reason of Age, and Die out of Christ at last : If thou Diest Old and Wicked, Old in thy Sin, Hell will be the Hotter when thou comest there, though it be the longer till thou comest there ; Will you yet delay ? O you that are Ancient, I pray you make haste, and delay no longer.

V. And lastly, I pray you make haste and delay no longer, for, I Pray tell me, Can you give an Account of your mispent Time already ? You shall certainly be called to an Account for every Year you have had, for every Month you have had, for every Week, Day and Hour that you have had : Time is going, and you must be called to an Account how you have spent your Time. Can you give an Account to God of Fifty Years spent in Ignorance, not knowing of God ? Can you give an Account to God of Threescore Years spent in a Natural Estate, in which is nothing of God, nor ever did One hearty Duty to God,

God, in all this Time! O you that are Young, for you are my Hopes! I profess that I have more Hope of you, than of those that are Old and Wicked. I take it to be my great Advantage, that I Preach to so many that are Young; think of what has been said to you, and what has been spoken to you, and when you come home, consider, you have heard Ten Things, that there is no room for loitering. And you that are Old think, if you are not past feeling, O would to God you were not? This is the Mischief, when People are Young, then they think it is too soon; and when they are Old, then they say, they have been of this Opinion ever since they were Born, and change now they will not. Well, think what you will, change you must, or you must be Condemned. You would think it much to wait upon a *Fellow Creature* a Day, or a Week; yet this Blessed God has waited upon you so many Years. O make haste and come unto God, and do not delay any longer.

III. Then to you that are of a Strong and a Healthful Constitution, do you make haste and not delay to do what God Commands you, though you are



*strong and healthful*, yet make haste and do not delay? you have need of this Advice, because being strong and in Perfect *Health*, you are apt to put away the Day of Death from you, and Repentance too, and Christ too, and the making of your Peace with God; because you are not full of Pain, and God does not often cast you upon Beds of Sicknes, therefore you think there is no need for you to make haste.

First of all, As Strong and as Stout as thou thinkest thou art, many have been cut off in a *Week's* time, and less; therefore do you make haste; as Strong as thou art, when Death comes it will make thee to cry out, *O I am Sick, I am Sick; I am Pained, I am Pained*; O it will make thee Tremble; You see often times, that *Crazy Persons* do outlive those that are of a *Healthful Constitution*; therefore do not venture your Souls Eternal State upon it, because you are Strong.

II. Tell me, who is it that giveth thee thy Strength: It is *God, or Satan*? If it be *God* that gave thee thy Strength; What a disingenuous Sinner art thou to *God*, that because *God* does not fill thy  
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Body with Pain, therefore thou wilt fill thy Body with Sin? What does God give thee Health for, and give thee Strength for? Does God make thee Strong, that thou mayest be strong to Sin: and spend thy Days in sinning against him?

III. Consider, which is the fittest Time for you to Repent, and to make your Peace with God, now when you are well and strong, or when you shall be sick and near Death? Alas! How oft have I seen People on their Sick Beds unfit to be discoursed with, that put off their Repentance till the last, till they were sick; then Sicknes brought its Burthen with it, its Excessive Pain with it, that they had no Mind to Discourse of any such Things. That is the Third Sort, to those that are Strong.

IV. My Exhortation also is to such of you as are Sickly, and of a weak Temper, that are often Sick, had often ill. It is Time for you to make haste, that live in Daily Expectation of another World, that are daily looking for your last Day, and when your last Hour will come, and when you shall draw your last Breath. How oft has God shaken

thee over the Grave? How oft, hast thou been in that case upon thy Sick Bed, that Men could not tell, whether thou shouldst Live or Dye? And now God has restored thee, yet thou art weak still, and sick still. Is it not time for you to make haste? Behold! The Voice of every Sick-ness is, *Sinner make haste*; The Voice of ever Affliction is, *Sinner, make haste*.

V. And Lastly, my Advice is to such as have been Sick, and now are recovered; do thou make haste and not delay to do what God has commanded you to do, Will you sin again as you did before? Will you slight Christ again, as you did before? and neglect Heaven, and God, and Christ as before? Sinner, Did God give thee thy Life again, that thou shouldst rebel against thy Maker again? Hast thou forgot how thy Soul was filled with Amazement and Horror when thou thoughtst thy Soul was so near to another World? How didst thou beg and cry, and call, O that God would restore me this once! O that God would give me a little more Time! O if God would recover me, I will become a new Man, I will forsake my sinful Companions, I will neglect Prayer no more, I will profane

God's

*God's Holy Day no more!* These were thy Promises; God has restored thee again, and hast thou soon forgot what thou didst Promise unto God, and dost thou delay as much as before? O consider, and for *God's* sake lay it to Heart; didst thou tell a Lye to *God*, when upon thy Sick Bed: And didst thou play the Hypocrite with *God*, when thou didst not know whether thou shouldst live or dye? Therefore, you that have been upon the Brink of the Grave, and God bid thee look into Eternity, and thou sawest *thou wast not* prepared, thou beggest a little longer Time, and God spared thee, therefore now make haste.

Now it may be thought that I have said enough upon this Subject; but, alas, I think I have never said enough upon any Subject, till I have gained your Hearts to do what I have Preached upon. When I consider, how slothful many Men are; how backward to come to God and Christ; how backward to Believe, to Repent, and be Holy, I think that there is Reason enough to consider still, what more is to be said, to press you to make haste, and I beseech you



to answer these following Questions; and let Conscience Answer as we go along.

First of all, Tell me, Sinner, Who is it that does wait upon thee, while thou dost delay? Is it not the Blessed, and Glorious, and Eternal God? Is it not he, that the Angels of Glory make all Possible Speed to do his Commands? Is it not he, Sinner, that might have Damned thee long ago, and cast thee *down into Eternal Torments*, and thou mightest this Day have been among Damned Devils? Dost thou do well to make him tarry for thee? Is it not he that Died for thee, that is infinite in Mercy to save thee, if thou *comest* in; that is infinite in Power to Damp thee, if thou refuse? Is it not he, *that is infinitely thy Superiour Judge*? Now, if it be reason for thee to *loyter* any longer, do, if thou darest; do, I say, at thy Peril.

Secondly, Who, or what art thou, Trifler, that this Blessed God should wait thus upon thee? If we consider thee, as thou art a Creature, or as thou art a Sinner, Why should God so wait upon thee One Year after another? As thou art a Creature, Is not thy Body made

made of Dust, and must not thy Body  
e're long be turned into Dust? What art  
thou, but the better Sort of Clay? Dost  
not thou carry every Day a very *Dunghill*  
about thee, and must the Blessed God  
wait upon thee? Besides, if we consider  
thee, as thou art a Sinner; Art not thou  
a Hell deserving Sinner? May not God  
cast thee this Day into Hell if he will, and  
into Torments, even this very Hour if he  
will? Canst thou be happy without his  
Favours, and enter into Heaven without  
his Son, and be saved without his Mercy?  
Therefore delay any longer at thy Peril.

Thirdly, What is it for, that this God  
thus waits upon thee? Consider, I pray  
you, What does God give you so much  
Time for, One Week after another, One  
Month after another, Year after Year?  
Is it to make your selves Rich in this  
World? O no: It is about a greater Mat-  
ter that God waits and stays? Is it not to  
see if thou wilt mind thy escaping Eter-  
nal Damnation! God gives thee thy time  
for this, that thou mayst escape an Eter-  
nity of Torment: Is it not for this that  
God waits, think you?

2. That God stays so long, Is it not that thou mayest mind the Everlasting Salvation of thy Soul in Glory, that thou mayest get a Title to his Kingdom, that thou mayest get an Interest in his Son, that thou mayest hereafter dwell with him, with his Son, and with his Spirit, with his Angels and Saints, when thou shalt be taken out of this World.

3. Is it not that God stays, that thou mayest be Justified, Sanctified, and Pardoned? O Sinner if God had not stay'd for this, he might have Sentenced thee down to Eternal Torments, many Years ago.

4. Is it not that God does stay, that of a Captive to Satan, and to Sin, thou mayest be made free?

5. That thou mayest be cured of thy Soul-distempers: and of those sinful Maladies that are upon thy Soul; Is it not for this, I say for this, that God waits upon thee.

IV. Tell me, who shall have the morsel of it, or who shall be the Sufferer if thou still delayest and dost not make haste to Repent, Believe and be Holy? Or who will be the better, if that thou make haste to be Holy and Repent? Whose will the

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the Profit be, and the Advantage be? If thou dost not, Will not the Harm be thy own, and will not the Wrong be thy own? Sinner, dost thou think that God thus waits upon thee, because he cannot be Happy without thee? Flatter not thy self with this, for this God was Happy before thou wast, and if thou art Damned, this God will be infinitely Happy and Blessed without thee, Job 22. v. 2, 3. *Can a Man be profitable to God, as he that is Wise, is profitable to himself: Is it any Pleasure to the Almighty that thou art Blessed, or is it any gain that thou makest thy self happy?* Job 35. 6, 7, 8. *If thou sinnest, What dost thou against him? Or if thy Transgressions be Multiplied, What dost thou to him? Or if thou art Righteous, What dost thou give unto him? Thy Unrighteousness may prejudice a Man as thou art, & thy Righteousness may profit him. It is a Matter of Admiration, that the Blessed God should so long wait upon Sinners, or that the Stollish Sinner should so long delay to come to God.*

V. Tell me, is it not Life and Death that is the Issue of thy loitering or making haste yet wilt thou loiter and delay, in respect of Eternal Life and Eternal Death?



If Men will make haste in any thing it will be where their Lives are concerned; then they think it is time for them to make haste; there is *no room* for loitering then: When *thou* art sick, how dost thou expect that all about thee should make haste? One maketh haste and runs to the Physician; another maketh haste and runs to the Chirurgeon; another maketh haste and runs to the Apothecary. O make haste Sinner, thy Soul is in danger, thy Eternal Soul is in danger! Dost not thou know, Sinner, if thou makest haste and comest to Christ, that thou shalt have a Life, a Life of Grace, and that is the sweetest Life, the safest Life, the surest Life, the highest and the noblest Life, the durablest and the most lasting Life; such a Life thou shalt have, if thou wilt make haste to Repent and Believe, and at last a Life of Glory, to live with God, to live with *Christ*, to live with Angels and *Saints*, but on the contrary, if thou delayest, Death will be thy *Portion*, *Damnation* will be thy *Portion*. And yet wilt thou delay? Do it at thy Peril.

VI. Art thou sure Sinner, or dost thou know that God will wait upon thee One Year, or One Month, or One Week more?

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How dost thou know but that this may be the very last Hour or Day, that God will tarry for thy Repentance? It may be God will say, *I will wait upon thee Sinner no more, I will not stay one Sabbath more, I will not stay the other Sermon, if he refuseth me now, I will hearken to him no more.* As he wickedly said, 2 Kings 6. 33. *Behold, this Evil is of the Lord, what should I wait on the Lord any longer?* This God may say, *This Sinner goes on his Sin still, in the hardness of his Heart still, in his refusing of my Son still, what shall I wait for him any longer?*

VII. Tell me, and let Conscience judge, and let but Reason speak and give the Answer, *Hast thou not spent Time enough in Sin already, and yet wilt thou make no haste to leave thy Sin?* Tell me, Sinner, is the Devil's Work so good, and his Wages so desirable, and is the Devil so kind a Master to thee, that thou art so loth to leave his Service, and to come away from the Service of thy Sin, to the Service of God? Poor Sinner! What did the Devil ever do for thee, or ever give unto thee, thou art so loth to let his Service go? If I ask thee, *What is thy Name?* How long since thou wast born? How Old art thou? One may say, Sixteen

Sixteen, another Twenty, another Thirty, it may be some Threescore, What and graceless still! Out of Christ still Is not Thirty, Forty, Threescore Years a great while to live in Danger of Hell. You Young Men, when you have served your Seven Years Time, you expect to be made Free, and will you live twice Seven, three times Seven, Five time Seven, in the Service of the Devil, and think it not time now to be made Free? O think, Have I served Sin Twenty Years, Forty Years, and is not that long enough of all Reason? Ay, long enough beyond all Reason? Ay Sirs, how long will it be before you turn? God thinks the Time long, and Christ thinks the Time long, and the Spirits of God thinks the Time long, and Ministers think the Time long, and all your Godly Friends, your Godly Relations would fain have your Souls Converted and Saved. Prov. 1. See there, how Christ thinks it long till you come to him. v. 21, 22. Wisdom (that is Christy) cryeth out in the chief Places, in the Opening of the Gates of the City: How long ye simple Ones will ye love your Simplicity, and Fools hate Knowledge. Eccl. Psalm 4. 2. O ye Sons of Men, How long will ye turn my Glory into

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Shame? Jer. 30. *Woe thee, O Jerusalem, wilt not thou be made clean, when will it once be? So God says to thee; Woe to thee thou Drunkard, thou Swearer, thou Unclean Wretch; wilt not thou be made clean, when will it once be?*

VIII. Hast not thou committed Sins enough already? Hast not thou Drunkenness enough to answer for already, but thou wilt go on still, and commit Sins still? Tell me, thou that art a Swearer, hast not thou sworn Oaths enough already? Hast not thou sworn so many in a Day, so many in an Hour, for so many Years, and hast not thou sworn enough Yet? Is it not time for thee to leave thy Swearing? You that have neglected Prayer in your Closet, and in your Families; Have you not neglected things that *should* have been done? Have you not been guilty of Omission? You that have been Profaners of Sabbaths, that go faster to Hell on a Sabbath-day than all the week else; Are not a Hundred, a Thousand Sabbaths enough for thee to Profane?

IX. Seriously weigh, and then tell me, Is not the deserved Punishment of thy Sin, that is due to thee already, great enough, yet wilt thou make no more. Haste?



haste? What dost thou think, will the Pains of Hell be easie Pains, and the Torments of Hell be easie Torments? Dost thou think, that the Sins that thou hast committed, will sink thee deep enough into Hell, and low enough? If not, then *go on still*. But alas, Poor Sinner, stay, for if the least Sin should be inflicted upon thy *Soul*, it will make thee cry out and roar; it will make thee cry, *I am undone, undone*; it will make thee gnash thy Teeth, and tare thy Flesh: Will One Sin do this? What will then all the Sins thou hast committed?

X. And lastly, Tell me, have not Multitudes and Thousands been Damned already for delaying, and wilt thou loyter still? Wilt not thou take all their Damnation for a Warning? How many Thousands are at this very Time, Sirs, while I am Preaching and you Hearing, in *Blackness and Thickness of Darknes*, that could you speak with them, you would hear them say, *O it was our wretched Delaying that did undo us; we purposed to Repent, but did not; we purposed to go to Christ, and to leave our Sins; but woe be to us, Death came before that Time, & we were Damned before that Time: Death came and drew us out of*

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*Delaying Sinners.*

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the World; and Devils came and dragg'd us  
down to Hell before that purposed time of  
Repentance came; and here we lie in a Lake  
of Burning Brimstone, roaring and crying  
out, and are undone. Now, Sirs, have  
so many Thousands been Damned for their  
delaying, and wilt you delay still? Do it  
at your Peril. Now, if I did think that  
there was never a loitering Sinner among  
you, I would forbear, and go upon some  
other Subject; but the Lord knows, I  
am afraid of you; and I have a Godly  
jealousie over many of you: therefore I  
will try again, and so conclude this Text.  
Has all that has been said from Sabbath to  
Sabbath, made you now to resolve to for-  
sake your Sins, and give up your Heart  
and all to God, and to Jesus Christ? Oh  
that I had Grounds to Judge so of you!  
But I doubt there is one, and another, and  
another, and many more, that their Hearts  
are hankering after Sin still. I will yet try  
you once more; I did propose Ten Questi-  
ons to the delaying Sinner; if thou hast  
slighted them, yet hearken Sinner again;  
I will propose Ten Questions to thee more,  
And wilt thou slight these too, and say  
thou wilt do as thou hast done, and live  
as thou hast lived?

First

First of all, tell me, Poor trifling Sinner, tell me, Dost thou propose in thy Heart to obey God at all, or dost thou not? Dost thou intend to do the Duty that God enjoyns thee to do, or dost thou not? Say in thy Heart, Ay, or No. I am content to stay till thou weighest the Question, but I think it is a Question that is so plain, that there is not a Man that dares to have the Face to say, he does not purpose to turn to God. Well then, Is it thy Purpose to Repent of Sin, and turn to God, or is it not? If it be not so much as thy Purpose, the God of Heaven pity thee, and shew Mercy to thee before it is too late. For, art not thou a Wretch indeed, that hast not so much as a Purpose in thy Heart to turn to God. If thou say, Yes, I do purpose to do what God commands; then, tell me, Why dost thou purpose? Thou art a Rational Creature why dost thou purpose to obey God, and forsake thy Sin? Is it because thou judgest this to be thy safest Course? Is it because thou thinkest thou must be Damned if thou dost not? Is it because thou thinkest thou canst not be saved? Is it because thou art commanded to do so? Are these thy Reasons?

Evil and unsons

ons? Then behold! All the while that thou dost delay, thou art sinning against thy *Conscience* and thy *Reason*: For, thy *Conscience* tells thee, it is thy safest Way, to forsake thy Sin; and to look after Christ. Well, if it be so, that it be best to leave thy Sin, and turn to God, Why then dost not thou do it? If it be not best, Why dost thou purpose to do it?

Secondly, Art thou purposed to do what God commands, to obey what he enjoins? What is it that thou stayest for, and dost not do it then? Dost thou stay, Sinner, to see if God will make new Laws for thee? Dost thou stay to see if God will chalk thee out a more easie Way to Heaven and Salvation, than he has done already in his Word? Dost thou stay to see if God will make such Laws as shall be pleasing to thee, that thou mayest keep thy Sins and go to Heaven too? Flatter not thy self, he will never do it: If thou stayest Forty Years longer, the Laws of God will be the same then, as now, the Commands of God will be the same then, as now. If thou stayest Forty Years longer, thou must Repent at last, or thou must be damned at last; thou must believe at last, or thou must go to Hell



Hell at last : It is the same Way that we are saved now, that *Adam* was saved by, and that *Noah*, *Abraham*, *David* and *Moses*, and the *Apostles*, and all that are in Heaven were saved by, that is the way of Holiness, and the way of Faith in Christ Obedience to the Commandments of God being sanctified, loving God above all. You must not think to dally with God, as with Men in the Market; in the Morning you will not buy, nor at Noon, putting it off till Evening, thinking then that the Prices will fall towards the Close of the Market. O do not think that God will come to lower Terms at the End of the World, or towards the End of thy Life. You may see that God has prescrib'd the same all along, *Isaiah*. 53. 7, 8. Let the *Wicked* forsake his Way. *Prov.* 28. 13. He that covereth his Sins shall not prosper; but he that forsaketh his Sins shall find Mercy. See, there must be a forsaking of Sin, according to the Old Way of Salvation, *Ezek.* 18. 31. Cast away all your Transgressions, and turn from your Sins, so Iniquity shall not be your Ruin. So in Christ's Time, *Matth.* 3. 8, 9. *John* 3. 16. So in the Apostles Time, *1 Corinth.* 6. 9, 10, 11. So

it is still, and so it will be to the End of the World.

Thirdly, Consider this *too*, and let thy Conscience reply, whether thou dost well or no. Tell me, whilst thou dost delay, dost not thou do worse with the Blessed God, than thou dost with Damned Devils? I say, deal worse with God. Do you thus loiter when the Devil calls? *Do you thus* delay, when the Devil Tempts you, hast not thou the very same Day that the Temptation has been laid before thee, yielded unto it without Delay, and hearkened to the Voice of the Tempter? When didst thou say to the Devil, as thou hast said to God an Hundred Times, not yet; If God has called thee to Repent, thou hast said in thy Heatt, not yet; God has called thee to Believe, thou hast said, not yet, Lord; God has called thee to Believe on Christ, thou hast said, not yet Lord: But when did the Devil call thee and tempt thee to Sin, and thou saidst, not yet?

Fourthly, Tell me, you that do delay, and do not Repent, yet tell me, Would you be served so by yours, by those that you have a Power to Command

mand? And will you deal worse with God, than you would have others to deal with you? You Fathers and Mothers, if you command your Children to do something for you quickly, Would you take it well, if they should say, *I will not do it yet this Twelve Months, yet this Ten Years?* If you that are Masters, command a Servant to do something, and suppose the Lawfulness of the Thing, would you be contented, if he should say, *I will do it when I please, but not yet?* I know your Hearts would rise, your Passions would be up. Ah Sinner, were not God a Patient God, would he have born this at thy Hands? If God were not a Patient God, would he have suffered his Creatures to abuse him thus? Consider with me here three things.

1. The Distance betwixt you, and your Children; you, and your Servants; is not so great, as betwixt God and you; no, not by a thousand degrees: No, it is not to be compared; as God is thy Maker, God is infinitely above thee; *thou art not so much above a crawling Worm under thy Foot, as God is above thee; thou canst not bear the Delay of thy Children and Servants, and yet wilt thou deal thus with God?*

2. Their

2. Their Dependance is not so much upon thee, as thine is upon God; thy Servants have their *Food* from thee, but thou hast thy Being, thy Life, and all from God.

3. Consider, That the Work that God commands thee for to do, it is infinitely better than the Work that thou commandest thy Children or thy Servants to do, Suppose thou settest thy Servants about the Work of thy Calling, Is this to be compared with Everlasting Works? If the Work be never so mean that you put your Servants to, and bid them to do it quickly, if they do not do it, you are Angry; if thou biddest him clean thy shoes, if he does not do it, thou art Angry. Behold! The Blessed God commands thee, to *look* after the cleansing of thy Soul, and the cleansing of thy Heart, the getting of an Interest in Christ; and wilt thou be Angry if thy Servant will *not* do for thee, and wilt thou delay doing for God?

Fifthly, Tell me, delaying Sinner, Tell me, in all Cases that concern thee in

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this World, art not thou for the Present Time? If thou art sick, wouldst not thou be presently well? If in Pain, wouldst thou not have Present Ease? When thou art sick, if it be told thee that thou canst not have Ease this twelve Months, or three or four Months, yet would not this be tedious for thee to Consider? Tell me, Art not thou for Riches presently? Wouldst not thou be quickly Rich? Wouldst not thou have a great deal of the World, thou carest not how soon? Or if thou wast in Danger of Death, or of thy Grave, how soon wouldst thou be helped, or delivered? And though thou art in Danger of Hell, thou makest no haste to be delivered. Thou blind Fool, thou blind Sinner, Is not God, and Heaven, and Christ better than all the Riches in the World? And is not Hell more dreadful than the Grave? And art thou so eager after Riches, and not after Heaven? Do it at thy Peril.

Sixthly, Tell me, By these delays dost not thou put the greatest Work that thou hast to do, upon the greatest hazard in the

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the World? What hast thou to do in this World more than to make thy Peace with God, to prepare for Death and Judgment? What to do in this World more than to get off the Guilt of Sin, to get a Holy Heart? And yet to delay! Thou dost put all to a Hazard. Methinks your delaying to do what God commands, it is a putting of things to a Venture, it is a putting of your Salvation to a Venture, it is a putting of your Damnation to a Venture, it is a putting the Loss of God and of Christ to a Venture. Methinks it is as if the Sinner should say, As yet, I will not obey the Commandments of God, and I will put it to a Venture, what the Issue will be. I will not as yet look after God, and Christ and Heaven, and venture what will become of it. Alas, poor Sinner! Hast not thou any thing else to make a Venture of?

Seventhly, Whilst thou dost thus Delay, tell me, Do not these Delays prove to thy Face, that thou lovest thy Sin better than God, that thou lovest thy Dust better than the God of Glory?

Thou sayst, No, I do not: No, why then dost thou not forsake thy Sin, if thou dost not love it? Why then dost not thou let it go, when God commands? If thou dost not leave thy Drunkenness, and thy Uncleanness, and thy Wickedness, thou shalt not enter into Heaven. Why then dost not thou let it go? If thou lovest Christ indeed, why then dost not thou receive Christ into thy Heart? Wilt thou pretend that thou lovest Christ, when thou wilt not have him come under the *Roof* of thy Heart?

Eighthly, Tell me, Are not Delays in these Cases, Arguments of great Folly? And is it not a sign of the greatest *Wisdom* for a Man (in such Cases as these are) to make the greatest Haste? Is not he a Madman, or a *Fool*, that mindeth Toys or Trifles, when he is in danger of losing his Life? Sirs, are not you worse when you mind the Toys and Pleasures below, when you are in danger of losing your Souls.

There are Five Arguments to prove a Wise Man.

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1. That he be One that maketh choice of the best Good.
2. That he be One that taketh care of the best Part.
3. That he be One that walketh in the best Way.
4. That he be One that useth the best Means.
5. That he be One that doth all these.

This is the Wise Man; Behold, God is the best Good, thy Soul is the best Part, the Way of Holiness is the best Way, Means appointed by God to get to Heaven, are the only Means. But on the contrary, to neglect these, it is a Sign of the greatest Folly: Wilt thou do it still? Venture on at thy Peril.

Ninthly, tell me, Do not the Delays of People greatly discourage the Faithful Ministers of the Gospel? Does not your Delaying weaken our Hands, and discourage our Hearts, when we must Study for you, and Pray for you, and Preach for you, and you cast it again



in our Faces? Do you think that we can Preach with Life, when we see no Fruit of our Work? I profess, were it not for some of you, you would even tempt me to Preach no more to you, were it not the Command of God to continue in my Duty. You see, *Isa. 49. 4. Then I said, I have laboured in vain, and have spent my Strength for nought, and in vain;* When he could not see the Fruit of his Preaching. So Ministers may say, Lord, we have laboured in vain, and have spent our Strength for nought, and in vain. *Jerem. 20 8, 9. For since I spake, I cried out, I cried Violence and Spoil, because the Word of the Lord was made a Reproach unto me: Then I said, I will not make mention of him, nor speak no more in his Name.* And by your delaying, when we come Year after Year, and Preach Month after Month, and see many of you in your Sins still, and walk in your wicked Ways; Do you think that this is not a great Discouragement unto Ministers? And do you think, that God will not lay this to your Charge, to weaken the Hands of his Servants? Do it at your Peril.

Tenthly,

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Tenthly and Lastly, Dost not *thou* think, O delaying Trifler? Dost not *thou* know, that every thing that *thou* settest thy Heart upon, is hastening from thee, and every thing *thou* lovest is hastening away, and yet wilt not *thou* make haste to get something that *thou* mayst need, when all that now *thou* lovest will leave thee? Sinner, Dost not *thou* know, that thy Time is a going, thy *Health* is a going, and that thy Life is a going; and yet wilt not *thou* make haste? Know, I say, know if *thou* dost hasten unto Christ the *sooner*, without Delay, thou shalt e'er long be Damned without Delay.

Thus you see, I have given you *Ten* Questions more; has this done the Work? Are *you* now resolved to go home, and enter into Covenant to be the Lord's? Are you now resolved to forsake your Sins, and to let go your Iniquities? I doubt you are not; some of you will keep your Sins still, and will not come to God. Possibly, there are Two Things secret in thy *Heart*; let me remove these that bear thee up in thy delay.

delay. Possibly thou thinkest, Why Sir, why such Haste? Is not God a Merciful God, a long-suffering God? Is not God ready to forgive, and has he not promised so to do? And if I repent hereafter, God will Pardon me hereafter? Why such Haste then? I answer;

I. It is true, Sinner, that God is a Merciful God, else Woe would have been thy Case long ago. It is true, God is a Patient God, a long-suffering God, else thou wouldst not have been hearing of a Sermon now, but have been amongst Devils and Damned Souls at this Time: But what if it be so, and thou miserable. But I Answer particularly: Tell me,

First, Art thou sure that thou shalt see that Time, when thou dost purpose to Repent? if so be that the Devil, or thine own Heart would delude thee, now thou art Young, to Repent, when thou art a Man, Art thou sure to live till thou become a Man? if not, where will thy Soul be then? Is it not then better to Repent now without Delay?

Secondly,

Secondly, art thou sure to have the same Means of Grace then as now?

Thirdly, Art thou sure, that the Spirit of God will strive upon thy Heart, and move upon thy Heart then, as now he does? If thou art not sure, be not deceived; for though God be Patient, yet One may cut in two the Thread of thy Life, before thou see'st those Days wherein thou purposedst to Repent?

Fourthly, Suppose all to be true, that thou may'st live longer, and thou may'st Repent at last, and God Pardon thy Sin at last? What then? Is this thy Ingenuity, to Sin against God now, because thou hope'st that God will be Gracious and Merciful to thee hereafter? I thought thou had'st been a more Ingenuous Person: Would'st thou deal thus with a Friend, with a Man? But you say, What need such Hasten? Some Repent at the Eleventh Hour; all do not Repent while Young. To this I Answer.

II. If some are then brought in, yet it is not all that do stand out till then?



No, it is but very few; it is a very rare thing to see Persons converted, and brought home to Christ at the Eleventh Hour. Sometimes God may do this, and truly, it is but sometimes. Pray, how many is it that you know, that were Converted when they were Old, and sat under the Means of Grace while they were Young? I suppose you can tell but of a very few. It is but now and then, and wilt thou put it to a Hazard, whether God will make thee such an Example? I could never find it Recorded in the Scripture, but of One Man, that was Converted at last, and that was the Thief upon the Cross. I do not say, there was no more, but no more Recorded, *Matth. 20, 6, 7.* You Object, that some came in at the Eleventh Hour; I pray view that Scripture, that is, *Those* that came in at the Eleventh Hour, they were not Called till the Eleventh Hour; those that were Called the *Third* Hour, came in the *Third* Hour; and those that were Called the Sixth Hour came in the Sixth Hour; and those that were Called the Ninth Hour, came in the Ninth Hour; but

but those that came in at the Eleventh Hour, they were not called at the Third, nor Sixth, nor Ninth, but at the Eleventh Hour. Now, what is this to you, that have been Called an Hundred Times over, that have had Call after Call, and Invitation, after Invitation? For when Men are called at the third and sixth Hours, and do not come in, they seldom come in at the Eleventh Hour. What say you, Beloved Hearers, shall I, after these Sermons, and after almost an Hundred things spoken to you, and all to this purpose, to press you to make haste, and do not delay, shall I go away from your Presence, and your Sight, and will you turn your Back upon God, and say, *Yet a little longer; yet I must enjoy my Pleasure, yet I must mind the World.* As if you had no room in your Hearts for God and Christ, or the things above? I would fain prevail; if I could but prevail with some upon this One Subject, whatsoever I should Preach upon, I should have the greatest Hopes to speed upon those Subjects too. Consider then a little more to move you.

First,

First of all, If thou wouldst make haste and now keep God's Commandments, thou shouldst be Blessed now, thou shouldst be Happy now, and will not this make you to make haste? Tell me, sirs, have you a Mind to go home Happy, to go home with the Love of God? Oh! If you would go home Happy, Men and Women make haste, delay no longer to keep the Commandments of your God. Christ himself pronounceth you Blessed, if you will but do this, *Luke 11. 27, 28.* *It came to pass, as he spoke these Things, a certain Woman of the Company lift up her Voice to him (that is to Christ) Blessed is the Womb that bare thee, and the Paps that gave thee Suck.* Ah says she, What a Blessed Woman was that, which bore this Man! But says Christ, *Yea, rather Blessed are they which hear the Word of God and keep it; that hear God's Commands, and keep them.*

Secondly, This keeping of God's Commandments, would be an Evidence to you of your Love to God? Wouldst thou know that thou lovest God? Wouldst thou know this? Then do what

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what God Commands : Keep his Commandments, Obey his Precepts, hereby thou mayst know, that thou lovest him, *John 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me, 1 John 5. 2, 4. This is the Love of God, that we keep his Commandments. Loving of Christ's Person, & keeping of Christ's Commandments, they usually go together. In the Second, Those that love me and keep my Commandments.*

Thirdly, If you will but make haste to keep God's Commandments, and Believe when he Commands, and close with Christ when he Commands, God will make haste, and hear thy Prayer : when thou pourest out thy Prayer to God, *O Lord make haste and do not tarry ;* then God will make haste, and hear thy Prayer. Whatsoever we ask, we receive of him, because we keep his Commandments, by doing those Things that are pleasing in his Sight, *Prov. 1. 24, 28. Because I have called, and ye have refused. Remember me, Sirs, that if you lie a Dying, and should call to God for Mercy upon a Death-Bed ; if you should lie*



a Dying, when your Soul is departing, should call to God to save it, yet he would not hear your Prayer: If you neglect to keep the Commandments of God, and for God to neglect to hear the Prayers of a Dying Man, What a Dreadful Case is this?

Fourthly, If you make haste to keep the Commandments of God, he will make haste actually to keep thee when in Trouble and Temptation. Sirs, if you would make haste to keep the Commandments of God, God would make haste, and would not stay beyond that Hour, that Deliverance should be for thy Good.

Fifthly, If you would make haste to keep God's Commandments, it would be the readiest Way that you could do, to have a Blessing upon your outward Enjoyments, Lev. 26. throughout.

Lastly, If thou wilt do this, thou shalt be saved when thou Diest; What dost thou desire more? John 1. Verily, Verily, I say unto you, if any Man keep my Sayings,

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## *Delaying Sinners.*

III

*be shall never see Death : That is, he shall never see Eternal Death, he shall never be Damned : But you may say, Sir, you press us to make haste to keep God's Commandments; so you may; so we have; you make us a Disobedient Congregation; I wish to God you were not. I say to you, have you kept the Commandments of God? What meaneth then the Passion that we see? What meaneth then the Pride that we see? What meaneth then all the Neglects of Prayer in your Families, that we know of? What meaneth then your Hardness of Heart, your Slighting of Christ? What are the Commandments of God? Is it not that you should repent? Acts 17. 20. Now God Commands all Men every where to Repent : Hast thou kept God's Commandments? What! And not shed One Tear for a Thousand Sins that thou hast Committed? Yet, dost thou say, That thou hast kept the Commandments of God? The Commands of God are, that thou shouldst Believe on Christ; turn and see, 1 John 3. 23. And this is his Commandments, that we should believe on the Name of his Son Jesus Christ,*

Christ. Now is Christ kept without *Door*, and hast thou kept God's Commandments? Christ is kept out of thy Heart. Yet, Have you kept the Commandments of God? O that you would do as you say? Make haste, and delay no longer to keep the Commandments of God.

In hopes that you will, I shall lay before you Ten Things, that will be the Joy of Angels, the Rejoycing of Ministers, and the Content of the Heart of Jesus Christ.

First of all, It is a Blessed and Joyful Sight unto Angels, and to Men, to see an *Offering God*, and a *Receiving Sinner*; to see a *Tendering God*, and a *Receiving Sinner*. In the Covenant of Grace, you may see God making Offers unto *Poor Souls*, making Tenders unto *Poor Sinners*; yea, making Great Offers and Tenders of needful things to the Souls of Men. In the Covenant, God offers thee Grace, God offers thee Peace, God offers thee his Spirit, God offers thee his Son, God offers thee his Kingdom, God offers thee himself: What shall I say?

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say? God offers thee all that thou needest, and God offers thee all that *thou* canst desire. Oh, by this you may see on God's Part, an offering and a tendering God: Ay, but let us see on the other Side also, a Receiving and Accepting Sinner. Methinks, Sirs, that you should heartily receive what God offers you in the Covenant of Grace; Methinks you should say, O Lord, dost thou offer Grace to me? Ah to me dost thou offer no less than thy self, and thy Son and Spirit? I ost thou offer to me? O Lord, I could never believe that thou wouldst offer any such Offers unto me, except I had found it in thy Word: O Lord, I will prostrate my self down at thy Foot, thy Spirit I will gladly accept of, and thy Kingdom to be my Portion; but some will, and some will not, *John 1. 11, 12.* Jesus Christ, *He came unto his own* (offering himself unto them) *but his own received him not, but to as many as did receive him, to them gave he Power to be called the Sons of God, to as many as believed on his Name.*

Secondly, It would be a Blessed Sight  
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to see an Inviting and Expostulating God, and a coming, and a Praying, and a Weeping Sinner? Thus it must be, when ever this Covenant is entered into betwixt God and Man; God he calls, and invites, saying, Sinner, here is Mercy for thee, *thou* art in the way to Death and Destruction, that is not the Way to Eternal Happiness that *thou* art going in; turn about, Sinner, and I will be thy God, and I will shew Mercy to thee: God does not only Invite, but he Pleads and Expostulates the Cause with a Poor Sinner; Why wilt not *thou* accept of Mercy? Why wilt *thou* be so foolish to keep thy Sins? Turn, O Turn, Why wilt thou Die, O sinful Soul! This you find in *Isa. 55. 1.* Oh, every One that Thirsteth, come ye to the Waters; and he that hath no Money, come, yea Buy and Eat; yea, come, buy Wine and Milk, without Money, and without Price. This is God's Invitation, and his Invitations are large.

Every One of you that hath but a Heart to desire, come; every One of you that has but a longing Soul after Mercy, come:

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come : And it is made to those that have no Worth nor Worthiness in themselves, though you have no Money nor Money's worth, yet come, and you shall have all free; you shall have Christ free, and you shall have Pardon free, and you shall have Heaven free, without Price : It is true, Christ did not obtain these things for Men without Price, his Blood was the Price to purchase these Things; but there is no Price for us remains to pay; we are called to come, and have all free? What shall we have? There is Wine and Milk; Milk for the needful, and every thing necessary for you. But in the Second Verse, you have a Pleading God : *Wherefore do you spend Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, incline your Ear and come unto me.* Hearken, God is upon his Invitation again, *Hear, and your Souls shall live.* What is all this in order unto? Now, in the Third Verse, *And I will make an Everlasting Covenant with you, even the sure Mercies of David.* That is, I will be your God, and you shall be my People; all the Pleading

of God with Sinners, is in Order unto this.

Thus in the Covenant, you see an inviting, pleading God ; O that now, in the *Congregation*, we could see a coming and a praying Sinner ! O say therefore, whoever thou art that hast *stood* out, against Terms of Mercy all thy Days, and wouldest have none of God for thy God, that never came into thy Mind ever since thou wast Born, now say, Now Lord I come, Now Lord, since thou art pleased to call and plead with me, Behold, I come according as thou calledst.

It would be a lovely sight to see Sinners returning to an inviting God ; *Verse 2. 22. Return ye backsliding Children, and I will heal your Backslidings : Behold, we come unto thee, for thou art the Lord our God.* This is the coming of returning Sinners ; as God hath pleaded with thee, so thou must now go and Plead with God. Oh, it is a blessed Sight to see a Poor Sinner pleading with God, that has been pleading with him, to see

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a Sinner upon his Knees with Sorrow in his Soul, and Tears in his Eyes, Lord, I am a *Poor Miserable Wretch*, an Hell-deserving Wretch, and that many Years since might have been cast into Eternal Torments, and this Day I might have been amongst Deplorable Reprobates; but yet thou hast given me Time to seek thy Favour and Mercy: Now Lord, forgive my Sins, and renew my Heart, and Sanctifie me throughout: Now, Lord, I call unto thee, that thou wouldst enable me to turn, and enable me to believe.

Thirdly, It would be a Sight rejoicing Angels and Men, to see a Waiting God, and a hastning Sinner: Indeed we see every Day a Patient God, and a Long-suffering God, we cannot *look* upon a grey-headed Sinner, but we do see a Patient God in the Greynefs of his Hairs; we cannot see a Person grown up, but this we do see, a Patient and a Waiting God; but it is but now and then, that we see a Hastning Sinner? I mean not, a Sinner hastning to Hell, and hastning to Destruction, and hastning on



on the Way of Sin : No, these Sights are too common ; but a Sinner hastening towards God, and towards Jesus Christ, *Luke 19. 4, 5.* Jesus Christ passed by, and looked up to *Zaccheus* on the Tree, and bad him to come down ; and it is said, *That he made haste and came down,* and followed Christ. God has not only given thee a Call, Sinner, but he has stood waiting and knocking at the Door of thy Heart ; but how long hast thou delayed ? Thou hast made many a Fair Promise, I will Repent, and I will Believe, and take God for my God ; but thou wilt not do it yet ; to see any among you to be hastening toward God, while God is waiting upon you, O that would be a joyful Sight indeed ! Say now Lord, Lord, 'thou shalt not wait an Hour longer upon me.

Fourthly, it would be a joyful Sight to Angels and Men, to see a Promising God, and a Believing Sinner ; If this were done, the Covenant were made betwixt God and thy Soul ; if as God does Promise, so thou dost believe the Promises, then God would be thy God ;  
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and then thou shouldest be One of his People in the Covenant of Grace. You do see God to be a promising God, I will, said God, *be merciful to all your Unrighteousness, and I will remember your Iniquity or Sins no more; I will put my laws in your Hearts, and cause you to walk in my Ways:* And Multitudes of these Promises there are. Thus it was with *Abraham*, when God came to make the Covenant with *Abraham*, Gen. 17. 1. 2, &c. And when *Abram* was *Ninety Tears Old and Nine*, the Lord appeared to *Abram*, and said unto him, *I am the Almighty God, walk before me, and be thou perfect. And I will make my Covenant between me and thee, and will Multiply thee exceedingly. And Abram fell on his Face, and God talked unto him, saying, As for me, Behold, my Covenant is with thee, and thou shalt be a Father of many Nations; Neither shalt thy Name any more be called Abram, but thy Name shall be Abraham, for a Father of many Nations have I made thee. And I will make thee exceeding Fruitful, and I will make Nations of thee, and Kings shall come out of thee. And I will establish my Covenant between thee*

thee and me, and thy Seed after thee, in their Generation, for an Everlasting Covenant; to be a God unto thee, and unto thy Seed after thee. And God said unto Abraham, Thou shalt keep my Covenant, therefore thou and thy Seed after thee, in their Generation, &c.

You read there of God's coming to Abraham; and says he, *I make my Covenant with thee; and in thy Seed shall all the Nations of the Earth be Blessed.* This was a Promise made to Abraham when he was Ninety and Nine Years old; as there was a Promising God, so there was a Believing Abraham, Rom. 4. 18, 19, 20. *Who against Hope, believed in Hope, that he might become the Father of many nations; according to that which was spoken, So shall thy Seed be. And being not weak in Faith, he considered not his own Body, now Dead, when he was about an Hundred Years Old; nor yet the Deadness of Sarah's Womb. He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God. When a Soul is enabled by God to make Application of the Promises to himself, and*  
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being certain then that he is a Believing Sinner, answering to a Promising God.

Fifthly, In order to your becoming a Covenant-People, and God your Covenant-God, it would be a joyful Sight to Men and Angels, to see a Commanding God, and an obeying Sinner. In the Covenant there are Commands as well as Promises; therefore they must be performed as a Duty, as well as participated of, as a Privilege, Deut. 10. 13. He declared unto you his Covenant that he commanded you to perform. This God comes forth with a Commanding Voice, as well as with a Pleading, Tending Voice: Now, as there is a Commanding God, so if there were amongst you an obeying Sinner, then the Covenant would be fulfilled, Rom. 11. 18. By Faith Abraham, when he was called to go into a Place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whether he went to God called him from his Friends, and from his Family, and he knew not whither he was to go; yet he obeyed God. But God has told you the Place whither

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you shall go, yet you will not follow him? God has told you, that Heaven shall be the Place, an Everlasting Kingdom, you shall have Mansions above in Bless, and Glory shall be the Place that God will lead you to, yet you will not obey God.

Sixthly, to see a Threatning God, and a Trembling Sinner is a very delightful Sight. Not in it self indeed desirable, but in order to your closing with God upon Covenant Terms, for as God does invite a Sinner to take him for his God, and does wait upon him, and does Promise him Heaven, if he will, and as God commands him, to take him for his God, so God does threaten Man to very severely, if he will not come up to Covenant Terms. How frequent are these in the Gospel? He that believeth not, is condemned already. Except ye Repent, ye shall Perish. Without Holiness no Man shall see the Lord, except it be to his Eternal Scourge.

You may see a Threatning God unto those that will not perform his Covenant,

nant, Levit. 36. 11, 12. And I will set my Tabernacle amongst you, and my Soul shall not abhor you; and I will walk amongst you, and will be your God, and ye shall be my People.

Well, but what if Men will not, is there any danger to a Sinner if he will not take God for his God? Ah, that there is, Vers. 14. 15, 16, 17, 18. of that Chapter; But if ye will not hearken unto me, and will not do all these Commandments, and if you shall despise my Statutes, or if your Soul abhor my Judgments, or that ye will not do all my Commandments, but that ye break my Covenant, I also will do this unto you; I will even appoint over you Terror, Consumption, and Burning Agues, that shall consume the Eyes, and cause Sorrow of Heart, and ye shall sow your Seed in vain, for your Enemies shall eat; and I will set my Face against you, that ye shall be slain before your Enemies; they that hate you, shall Reign over you, and ye shall flee when none pursueth you; and if ye will not for all this hearken unto me, then I will punish you Seven times more for your Sins: So God goes on in many Verses; but

is there any Likelihood, that a Sinner will take God for his God till he does tremble before his *Threatning God*? Thy Conscience is fear'd, thou makest nothing to come up to Covenant-terms; but, where God Threatens, and the Soul Trembles, there is Hope that, that Man will be brought into Covenant with God.

Seventhly, It is a Blessed Sight, rejoycing *Angels and Men*, to see a Bleeding Christ, and a weeping Sinner. In the Covenant of Grace, you may see the one, a Bleeding Christ: For Christ bled to Confirm the Covenant betwixt God and Man. He is the Mediator of the Covenant, and the Surety of the Covenant, and the *Blood of Christ*, it is the *Blood of the Everlasting Covenant*; so that on the one Side, you may see a Bleeding Christ; but where is the Weeping Sinner? Where is the broken-Heart-ed Sinner? Where is the Contrite, and the Bleeding Sinner? Could we but see this, then the Work were done; God were thy God then, and thou One of his *People*, *Zech. 12. 10.*  
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And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me, whom they have Pierced, and they shall mourn for him, as one Mourneth for his only Son, and shall be in bitterness for him as One that is in bitterness for his First-born. Look, O my Soul, and see how my Sins have pierced the Lord Jesus Christ, till his very Hearts-blood poureth forth. Oh, that he should become a Curse for me! That he should Die, that I might Live! Oh, was there ever such Love, and was there ever such Grace! Oh, could we but see this, a Weeping Sinner answerable to a Bleeding Christ, and the Match would be made, God would be thy God, and thou one of his People.

Eighthly, It would be a Blessed Sight, to see a striving Spirit, and a yielding Sinner; and this it must be, if ever God becomes your God, and you his People: there must be both of these, a striving Spirit moving upon thy Heart, that must solicit thee for thy



Love, and be moving thee for thy Content, to take God for thy God. This the Spirit of God oftentimes does; thou hast felt him knocking at thy Heart, moving upon thy Soul at a Sermon, saying, Sinner, open; O Sinner, thy Danger is great if thou goest on in thy Sins. The Spirit has been so powerful upon thy Heart, that it has brought thee almost to resolve; but if thou wilt have this God for thy God, thou must yield when the Spirit strives.

Ninthly, It is a Blessed Sight to see a *Preaching Minister*, and a serious and a hearkning Sinner. This is as the means appointed by God, to bring Sinners into Covenant with God; therefore Ministers are Ambassadors for God; we stand in *Christ's room*, and in *Christ's stead*, to propose the terms of Peace betwixt God and Man, therefore to see hearkning Sinners, as if they had a mind to have God for their God, is a Blessed Sight. See *Acts* 10. 32, 33, 34. Send therefore to Joppa, and call hither Simon, whose *Sir-name* is Peter; he is lodged

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ed in the House of one Simon a Tanner, by the Sea-side, who when he cometh, shall speak unto thee: Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his Mouth, and said, Of a truth I perceive that God is no respecter of Persons. See, People set themselves as in the Sight of God under a Sermon: And, what was it that Peter did Preach? Jesus Christ the Mediator of the Covenant.

Tenthly, and Lastly, which is the fruit of all; It is a Blessed Sight to see a Heaven prepared, and a Sinner saved. This is the Fruit of the Covenant, in your taking God for your God, and your becoming his People. This Sight we shall see, at the coming of our Lord. A Heaven prepared we shall see; Ay, and see Sinners saved, see Multitudes go in; This we shall see, as the Fruit of this Covenant, Matth. 25. 34. Then shall the King say to them on the right Hand, Come ye Blessed of my Father; Inherit the Kingdom prepared for you before

*the Foundation of the World.* Now my Advice to you all is, that you would take this God to be your God, and give up your selves unfeignedly to be the People of this God; for Woe be to thee Sinner, if there be a God, but none of thine, if there be a Blessed God, but thou hast no Interest in him.

Now therefore, for God's sake Sinner, for God's sake, and for thine own Souls sake, let me beseech thee and intreat thee, as ever thou wilt find Mercy at the Hand of God another Day, come and take this God for thy God; come Sinner, come, as yet it is not too late; as yet, Mercy may be had, and as yet, Grace may be found; while the Day of Mercy lasts, and while the Day of thy Life Lasts, come in this Instant, and turn not thy Back, and say, For all this, I will keep my Sins still.

Consider this, If thou wilt not have God for thy God, then wilt be Condemned by the Covenant of Works, and

and thou wilt not be condemned by the Covenant of Grace. Think of this, thou art Condemned by the Covenant of Works. Gal. 3. 10. *For as many as are of the Works of the Law, are under the Curse; For it is Written, Cursed is every One that continueth not in all things which are Written in the Book of the Law to do them.* Here is a Doom, *Cursed is every One, Man, Woman, and Child, every One, Bond and Free, Master and Servant, Husband and Wife; that continueth not in all things Written in the Book of the Law, to do them.* Hast thou done so? Hast thou continued in all Things? No, no not in one Thing. Then you see that you are Condemned by the Covenant of Works: What is thy Cure then? O the Covenant of Grace must help me: Ay, but thou art condemned there too; *John, 3. 18. He that believeth on him is not condemned; (but) Ah, but there is a but, come; but he that believeth not, is Condemned already.* For What? What, *Because he hath broken the Covenant of Works?* No, the LAW Condemns him for that, for the Breach of God's Command, and of  
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the Covenant of Works. What then? *Because he hath not believed in the Name of the only begotten Son of God.* The Covenant of Works, that will condemn you for not performing; and the Covenant of Grace, that will condemn you for not Believing.

O methinks, I am loth to leave you, till I see some or other strike Covenant with God, and say, O see I must take God for my God, or else I am lost and undone, and that for ever: I am accursed by the Covenant of Works, and by the Covenant of Grace; the One for not Obeying, and the Other for not Believing. It is in vain for us to flatter you, you must have this God for your Covenant-God, or else, you will come under the Power of the Second Death: Temporal Death were nothing, if Death Eternal did not follow. See what follows Death, Revel. 6. 8. *I looked and behold, a pale Horse; and his Name that sat on him was Death, and Hell followed with him.* Ah there it is! There is the Thing that makes Death terrible! Indeed Sinner,

### *Delaying Sinners.*

ner, Death ere long will get upon his pale Horse, and will be riding swiftly towards thee; Ay, but Hell follows after! Were it not for this, Death were nothing; but Damnation follows after Death; and it will be the case of every one that will not take God for their God.

Let us a little consider, what is in this Eternal Death, before you take God to be your God. I hope I shall work upon some of your Hearts.

*Consider,* therefore, There are Two Things in this Eternal Death, and both of them exceeding Dreadful.

I. Exclusion from the Blessed God, Ah Sinner, as sure as thou hearest my Voice, wilt thou be shut out, and excluded from the Blessed God, and Blessed Christ, and Blessed Angels, and Blessed Saints, if thou durst not take God for thy God, Matth. 25. 41. *Depart from me ye Cursed;* from me, from the Blessed Jesus. Oh! How miserable must that Man be that must be sent packing.

packing away from the Blessed Jesus? This is the Punishment of Loss; but if it were the Loss of thy Pleasures only, and the Loss of thy Friends only, this were nothing: Ah, but what Things wilt thou lose, if thou Diest before God, and thy Soul agree? It will be the Loss of a loving God, the Loss of a blessed Redeemer; This will be thy Loss, and thou hadst better lose Ten Thousand Worlds than this One God. And if thou art not in Covenant with God, then,

1. Thou wilt lose thy Soul. The loss of a Soul, *What shall it profit a Man if he gain the whole World, and lose his own Soul?* It is not a small matter that thou maist lose, if God gain not thy Consent, but it is a Soul.

*Consider,* It is thy own Soul, Sinner, that will be lost, if thou wilt not consent to take God for thy God: I would not be guilty of the Damnation of another Man's Soul for all the World: Tell me, Sinner, wouldest thou ruin another Man's Soul? Then why wilt thou ruin thy own? Whose Soul wilt thou mind, if not thine own? And whose Soul wilt thou take care of, if not thy own?

3. If so be thou dost not take God for thy God, thou wilt lose thy only Soul. Ah poor Sinner, Hast thou but one only Soul that must be Damned or Saved, and wilt not thou take care for thy own Soul?

Oh, take care and see to it, it is thy only Soul. Sirs, God has given to us every one, but One only Soul, lose that, and thou lovest all; if that be damn'd, all is damn'd. Methinks the Thoughts of this should move thee to remember thy Darling, to remember thy only Soul, that when thou hast but One, thou may'st secure the Happiness of that One. In the Body God gives us many parts by Pairs, Two Eyes, that if we lose One, we may see by the Other; To Ears, Two Hands, Two Feet, that if we lose One, we may have the Benefit of the Other; but God has given Men but One only Soul.

4. It will be the Loss of thy Precious and Immortal Soul. Were it the Loss of a mortal Soul that should Die, and cease to be, it could not be so much; but when it shall be the Loss of an Immortal Soul, that cannot Die, that cannot cease to be, this makes your Punishment the more, that will not come up to the Terms of the Covenant. That is the first.

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H. In the Eternal Death, is the Punishment of Sense. All manner of Pain and Torment that a just and angry God can lay upon thee to all Eternity. If you are willing to take this God upon Covenant-Terms, he will make you happy; But if you will not, know to your Faces, this Day, that the Eternal God will plague you for ever, will be thy Avenger and Punisher for ever. Consider the Names by which that Place is called, where all that die without God, must be cast into. I will name but Four or Five of them, and those briefly.

1. If thou diest without God being thy God, thou must to Prison, as sure as thou standest here; so this Place is called, 1 Pet. 3. 19. There by the Prison you read of, is meant the Place of Hell, and the Place of the Damned.

2. Every One that Dies, before God is his Covenant God, must be cast into a place of Darkness, into a Place of utter Darkness, Matth. 8. 12. *The Children of the Kingdom shall be cast into utter Darkness.*

3. Every Soul that goes out of this World before God be his God, shall be cast into a Lake of burning Brimstone. Rev. 21. 8.

4. Every Soul that leaves this World before

before God be his God in Covenant, will be cast into a Furnace of Fire, *Matth. 13. 42.* Where you see *Hell* is set forth by a Furnace of Fire.

5. Lastly, It is indeed a place of *Torment*. *Luke 16. 28.* Says the Rich Man there, *O send to my Brethren and tell them what I endure, that they may not come to this place of Torment.* O have Mercy on me, for I am tormented Day and Night. Now what is this, for which you must be cast into such *Torment*? What for? For refusing of God.

Why art thou so loth, Sinner, why, to take this God for thy God? Why, will he do thee any hurt? Besides, I might have shewn how, that Four things will make your Case exceeding woful: For fain I would prevail, though it were but with One or two, to come over to God; and that will say, O Sir, I come with all my heart, to take this God for my God.

First of all, if thou wilt not, thy Pains will be universal Pains all over thy Body, and all over thy Soul, no Part of thy Body free, no part of thy Soul free; hereafter in *Hell*, Eyes, and Head, and Heart, and all the Pains of *Hell* shall be uni-

universal, every part sinned, and every part shall suffer.

*Secondly*, They shall be extream too: Sinner, if thou wilt refuse this God to be thy God, he will inflict upon thee Extremity of Pain: Now to have Pain all over, and to be all over in Extremity, what a sad Case is this?

*Thirdly*, Then they must be continual, without *Intermission*; not sometimes in Pain, and sometimes Ease; No, no, this is not the Case of the Damned; no, there is no *Intermission*, not for One Hour, not for One Moment in Hell: If so be you have a pain on your Body for an Hour or Two, in the Night, and in the Morning you have Ease, what a Refreshment is that? But for a Person to lie under the pain of *Gout* and *Stone*, and Night and Day cry out, no Ease, no Mitigation, not an Hours Rest all Night long: O consider, what will it be, not to have an Hours Rest to all Eternity, not the least *Intermission*!

*Fourthly*, As it shall have no *Intermission*, so it shall have no Cessation. If it were pain to continue for a Thousand Years, without an Hours Rest between, yea, a Thousand to that, and a Thousand to that,

that, it would be happy Tydings; but those that would not have God for their God, they must have Pain without Ease, and without Intermission, and that for ever.

But, for One thing more. Besides all this, Sirs, if you will not have this God for your God, your Covenant God, you will have something to torment you in Hell, that Thousands of others never shall.

Shall I tell you, Beloved Hearers, shall I tell you, you will have something to torment you, that Devils shall not have: I say, something lie heavier on you, than upon Devils; something to torment you, that the Heathens have not to torment them: What is that? O it is the Gnawings of a never Dying Worm, for the refusing of an offered Christ, of Mercy, while Mercy may be had. When you shall lie in Hell, if God does not prevent you, what will be the gnawings of thy Conscience?

Methinks, I hear poor damn'd Wretches, that have sat under the Gospel, accusing themselves after this Manner; *It was for the Breach of the Covenant of Works that I am in this Place; but I might have had*



Help in the Covenant of Grace; God was offered unto me, and Christ was offered unto me, Ministers pleaded with me Day after Day; but, said Conscience, this thou wouldst not do, thou saidst, No, to thy Dying Day. Had I accepted of Mercy, while Mercy might have been had, I need not to have come into this Place of Torment: But alas, woe is me, the Devils above me never slighted such Mercy as I have done! Woe is me, the Thousands of Heathens that are above me, never slighted such Mercy as I have done! A Saviour was never offered to Devils; a Saviour was never preached to the Heathens; But I like a miserable Wretch now, like a damned Wretch now, might have had Mercy, but would not: I might have escaped this Place, but would not: Woe is me, now I am lost for ever! My Praying Time is gone and over! I might have had God to have been my God once, but now he will never be offered to me any more.

Thus look to it, it will be worse with you than with Devils and with Heathens, if you refuse to take God for your God, and you give not up your selves to be his People.

Mr.

Mr. B——s Solemn Covenant with  
God, privately drawn up by him-  
self, and found in his own Manu-  
script.

**O** H! most Dreadful God for the  
Passion of thy Son, I beseech thee,  
accept of thy Poor Prodigal, now pro-  
strating himself at thy Door; I have  
fallen from thee by mine Iniquities,  
and am by Nature the Son of Death,  
and a thousand times more the Child of  
Hell by my wicked Practices; but of  
thine infinite Grace, thou hast Promi-  
sed Mercy to me in Christ, If I will  
turn to thee with all my Heart; there-  
fore upon the Call of thy Gospel I am  
now come in; and throwing down my  
Weapons, submit myself to thy Mercy;  
And because thou requirest, as the Con-  
ditions of my Peace with thee, that I  
should put away my Idols, and be at  
Defiance with all thine Enemies, whom  
I acknowledge I have wickedly sided  
with against thee; I do here from the  
bottom of my Heart renounce them all,  
firmly

firmly Covenanting with thee, not to allow my self in any known Sin; but conscientiously to use all means that I know thou hast prescribed for the Death and utter Destruction of all my Corruptions. And whereas I have formerly inordinately and idolatrously set all my Affections upon the World, I do here resign my Heart to thee that madest it, humbly protesting before thy Glorious Majesty, that this is the firm Resolution of my Heart, and that I do Unfeignedly desire Grace from thee; That when thou shalt call me there unto, I may practise this my Resolution, through thy Assistance, to forsake all that is dear unto me in this World, rather than to turn from thee to the ways of Sin; and that I may watch against all its Temptations, whether of Prosperity or Adversity, lest they should withdraw my Heart from thee, beseeching thee all to help me against the Temptations of Satan, to whose wicked Suggestions I resolve by thy Grace never to yield my self a Servant; and because

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## Delaying Sinners.

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my own Righteousness is but as filthy Rags, I renounce all Confidence therein, and acknowledge that I am of my self a hopeless, helpless, undone Creature, without Righteousness or Strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me, wretched Sinner, to be again through Christ my God, if I would accept of thee, I call Heaven and Earth to record this Day, That I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the neck of my Soul under the Feet of thy Sacred Majesty, I do here take thee the Lord Jehovah, Father, Son, and Holy Ghost, for my Portion and chief Good, and do give up my self Body and Soul for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my Life; and since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended Knees of my Soul accept of him as the only new and living Way,

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by which Sinners may have access to thee, and do here solemnly joyn my self in Marriage-Covenant to him.

O blessed Jesus! I come to thee hungry, and hard be sted, poor and wretched, miserable, blind and naked, a most loathsome polluted Wretch, a guilty polluted Malefactor, unworthy for ever to wash the Feet of the Servants of my Lord, much more to be married to the King of Glory; but since such is thy unparall'd Love, I do here with all my Power accept thee, and do take thee for my Lord and Husband, for all times and conditions, to Love, Honour and Obey thee before all others, and this to Death; I embrace thee in all thy Offices; I do renounce my own Worthiness, and do here own thee to be the Lord my Righteousness; I renounce my own Wisdom, and do here take thee for my only Guide; I renounce my own Will, and take thy Will for my Law.

And since thou hast told me, I must suffer if I will Reign; I do here covenant, to take my Lot as it falls, with thee,

thee, and by thy Grace Assisting, to run  
all hazards with thee, verily confiding,  
That neither Life nor Death shall part  
between thee and me.

And because, thou hast been pleased  
to give me thy Holy Laws, as Rules of  
my Life, and the Ways in which I  
should Walk to thy Kingdom; I do here  
willingly put my Neck under thy Yoke,  
and set my Shoulders to thy Burthen, and  
subscribing to all thy Laws as Holy, Just,  
and Good, I solemnly take them as the  
Rule of thy Words, Thoughts and  
Actions, promising, That though my  
Flesh Contradict and Rebel, yet, I will  
Endeavour to order and govern my whole  
Life according to thy Directions, and  
will not allow my Self in the neglect  
of any thing that I know to be my Duty.

Only, because through the Frailty of  
my Flesh, I am subject to many Failings,  
I am bold humbly to protest that unallow-  
ed Misdemeanours contrary to the settled  
Bent and Resolution of my Heart should  
not make void this Covenant; for so  
thou hast said. Now

*Now Almighty the searcher of all Hearts thou knowest that I make this Covenant with thee this Day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or Falsbood therein, thou wouldest discover it to me, and help me to do it aright.*

*And now Glory be to thee, O God the Father (whom I shall be bold from this day forwards to look upon as my God and Father) that ever thou shouldst find out such a way for the recovery of undone Sinners; Glory be to thee, O God the Son, who hast loved me, and washed me from my Sins with thine own Blood, and art now become my Saviour and Redeemer; Glory be to thee, O God the Holy Ghost, who by the Finger of the Almighty Power hast turned about my Heart from Sin to God; O dreadful Jehovah, the Lord Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant Friend; Amen, So be it: And the Covenant which I have made on Earth, let it be ratified in Heaven.*

**F I N I S.**

